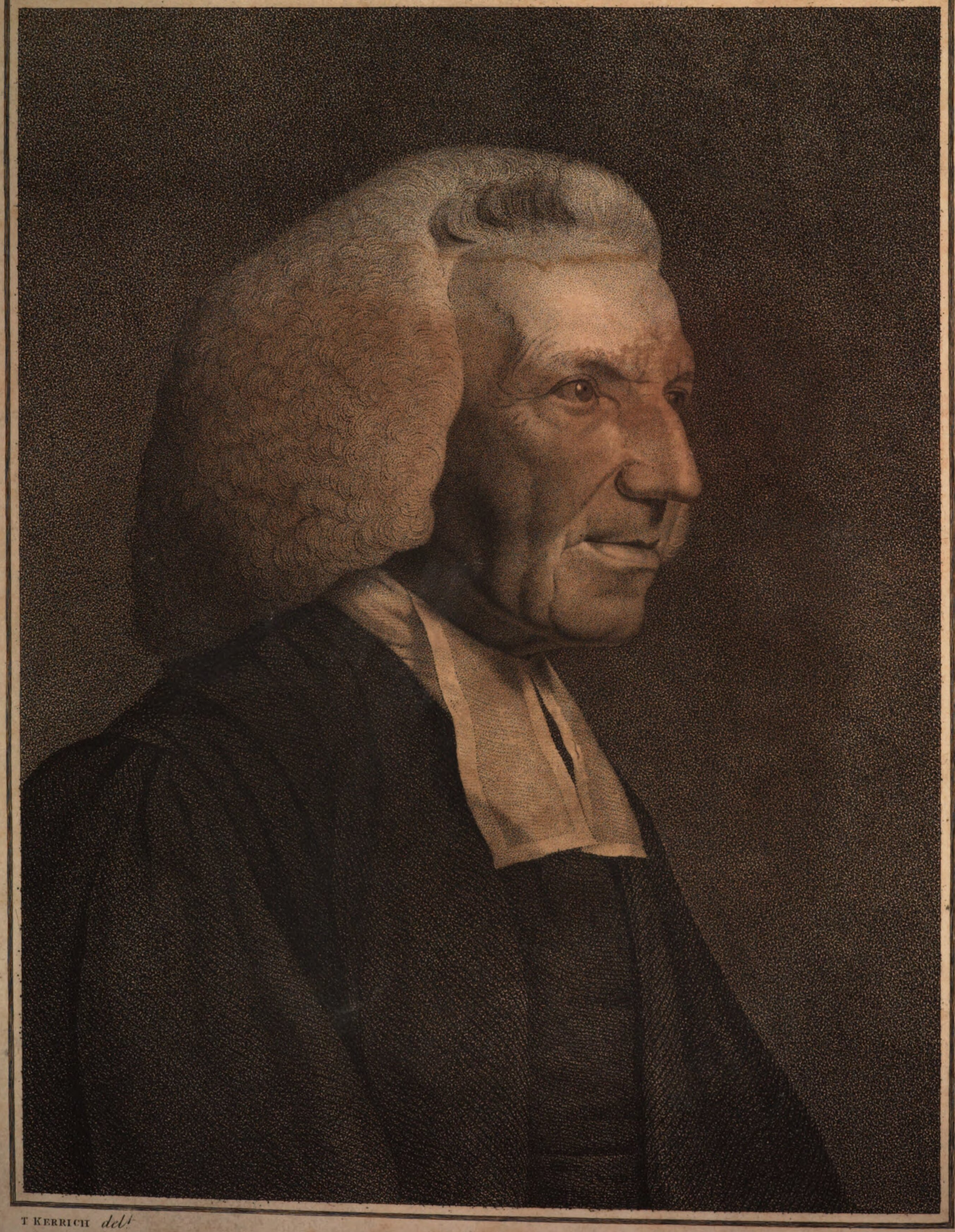


150 G



150 G

1506



T KERRICH *del.t*

FACIUS's *sculp.t*

JAMES BENTHAM, M.A. F.A.S. PREBENDARY OF ELY.

THE

HISTORY

AND

Antiquities

OF THE

CONVENTUAL & CATHEDRAL CHURCH

OF

ELY:

From the Foundation of the Monastery, A. D. 673,

To the Year 1771.

ILLUSTRATED WITH COPPER PLATES.

BY JAMES BENTHAM, M. A.

FELLOW OF THE SOCIETY OF ANTIQUARIES, LONDON,
RECTOR OF FELTWELL ST. NICHOLAS, NORFOLK,
AND LATE MINOR CANON OF ELY.

Res ardua, vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem, omnibus vero naturam, et naturæ suæ Omnia.

Plin. Nat. Hist. Lib. 1.

CAMBRIDGE, PRINTED AT THE UNIVERSITY PRESS, BY J. BENTHAM.

SOLD BY MR. BATHURST IN FLEET-STREET, LONDON: MESSRS. MERRILL, AND MR. WOODYER, AT CAMBRIDGE:
AND BY MR. FLETCHER, AND MR. PRINCE, AT OXFORD.—1771.

THE SECOND EDITION,

By the Rev. ***JAMES BENTHAM,***

VICAR OF WEST BRADENHAM, NORFOLK.

PRINTED BY AND FOR STEVENSON, MATCHETT, AND STEVENSON,

MARKET-PLACE, NORWICH;

AND SOLD BY THEM; ALSO BY MR. DEIGHTON, AT CAMBRIDGE; MR. PARKER, AT OXFORD;
AND MESSRS. SCATCHERD AND LETTERMAN, LONDON.

1812.

Bentham
History of the
Cathedral Church
Ely

BIBLIOTHECA
REGIA
MONACENSIS.



THE RIGHT REVEREND

THOMAS DAMPIER, D. D.

LORD BISHOP OF ELY.

My Lord,

I Feel great satisfaction in having made known to your Lordship my intention to re-publish the History and Antiquities of your Cathedral, as soon as the Plan of the Publication was settled and arranged by my Friend, Mr. Stevenson, F. S. A.; and I return your Lordship my sincere thanks for your Patronage of the present Edition, which will be found to contain the whole of the former, together with Additions, some of which my Father indirectly promised the Public in his Dedication to Dr. Keene, the Successor of

DEDICATION.

Dr. MAWSON, who was the great Patronizer of this Work, and every improvement in your LORDSHIP's Diocese, which my Father was zealous to promote, for the profit of the Community, the convenience of the Traveller, and the health of the Inhabitants of the City and Isle of Ely.

That the present Edition may equal your LORDSHIP's wishes, and prove satisfactory to the Public, is the ardent desire of

MY LORD,

YOUR LORDSHIP'S

dutiful and obedient

humble Servant,

JAMES BENTHAM.

West Bradenham, Oct. 17, 1811.

ADVERTISEMENT

TO

THE PRESENT EDITION.

THE frequent inquiries which are made after this Work, the difficulty of obtaining it, and the very high prices given for it, are circumstances which speak loudly in its favour. But the universal esteem in which it is held, will best appear from the constant appeals made to it, by all Writers upon ancient Architecture and Topography, since the Author's time.

The Printers and Proprietors of this Work hope, therefore, that a faithful Copy of the former Edition, with the original Prints, in excellent condition—an Account and Portrait of Mr. BENTHAM—a few additions from his "Notitia," which he intended to give in a future publication—and some other interesting particulars, will meet with a welcome reception from the literary world in general.

Stevenson, Matchett, and Stevenson.

January, 1812.

Original Dedication.

TO

THE RIGHT REVEREND

EDMUND KEENE, D. D.

LORD BISHOP OF ELY.

My Lord,

HAVING been placed by Bishop Mawson under the immediate Patronage of the See of Ely, I naturally apply myself to your Lordship, for Protection to the following History; in which I have traced out and represented many Antiquities respecting your Cathedral: Many more, I am sensible, still remain well deserving a distinct Illustration: And I readily profess myself to bear such a Partiality to this Subject, as will tempt me to make it the future object of my Literary Amusement.

In the mean time, as by general Character for Candour and Publick-spirit, I cannot help carrying your Lordship into a resemblance of my former Patron, be pleased to accept my good Wishes, that You may attain the same length of Days, with equal Honour.

I beg leave to subscribe myself,

Your Lordship's

dutiful and obedient

humble Servant,

JAMES BENTHAM.

Ely, Jan. 25, 1771.

Note.—To this Dedication was prefixed the Arms of Dr. Keene. *Vide* pl. xiv. No. 51.

PREFACE.

THOUGH the History of any particular Church may, at first view, be deemed a subject too confined to be the object of publick attention; yet I should willingly hope, that the CHURCH of ELY will be allowed to be one of the most curious Monuments of Ecclesiastical Antiquities in this Kingdom: and therefore meriting some kind of distinction. The History of it, I have divided into Five Periods; the First begins with the foundation of a Church and Monastery at Ely by ETHELDREDA a Queen of the Northumbrians, A. D. 673, and shews the state of it under several Abbesses, 'till the destruction thereof by the *Danes* in 870:—the Second contains the state of this Church, whilst in possession of the Secular Clergy, to 970:—the Third takes in the refounding of the Monastery for Monks, by King *Edgar*, in 970, with the government of it under Ten succeeding Abbots:—the Fourth begins with the conversion of the Abby into a Bishoprick, by King *Henry I*, in 1109, and includes the succession of Bishops, to the dissolution of the Monastery under King *Henry VIII.*—and the Fifth commences at the establishment of a Dean and Prebendaries by that King, in 1541, extending to the present year 1771.

To the Publick I think it not improper to apologize, for letting some parts of my Historical Account of the Monastery appear with a Legendary cast. This may seem strange and liable to censure in any Age of improved Knowledge: But having resolved to draw my Materials from Original Writers, I could not well avoid that inconvenience without a reprehensible affectation. Indeed the strain of Writing, and turn of Sentiment prevailing in different Ages, carry with them no inconsiderable (perhaps it is one of the surest) tokens of their different tempers and true characters.—In this view therefore I hope to stand clear of all reasonable censure; for with equal propriety it

might be expected of me to criticise upon the style of writing, and shew how inferior that of *Beda*, *Thomas Eliensis*, *&c.* is to *Livy*, *&c.*; as that I should all along have broken the thread of History, (Monkish as it sometimes is,) in order to refute those erroneous principles in which some of the Reflections are founded.

To obviate in some measure any objections that might be made to a mere local History; I have endeavoured to enlarge and diversify the prospect; I hope, without being thought to deviate too much from the main object: and by way of Introduction, have prefixed a general and very succinct account of the Advancement and Progress of Christianity in this Kingdom, previous to its settlement among our Saxon Ancestors; at which Æra our History properly begins.

The Temporal Jurisdiction, which the Bishops of Ely have always enjoyed, is such a striking circumstance in our History, as could not well be passed over without some particular notice: I have therefore extended my inquiries on that head, and endeavoured to trace its origin; and doubt not but I have sufficiently proved it to have been coeval with the Church, and at first settled on her Monastery by the Royal Foundress herself; and there to have continued, only with some small interruption, 'till it became at length vested in the Bishop, where it now resides. Some further account of this matter, and the exercise of that Jurisdiction, having been drawn up, at my request, by a worthy Friend, the Reverend Mr. Warren, Prebendary of this Church, in a learned and judicious *Historical Account of the Royal Franchise of Ely*, the reader will find printed in the *Appendix*.

As my subject naturally led me to consider the particular modes of Building used in this Church and Monastery, I have ventured to enlarge my reflections on that head, by some general observations and inquiries into the state of Architecture at different periods. To some persons perhaps, these reflections may appear of no great import-

ance,

ance, or rather foreign to the main purpose; whilst others may view them in a very different light.—I cannot help thinking, that the History of what is called *Gothic* Architecture in this Kingdom; its origin, progress, and state in different periods and ages, must afford an agreeable and useful entertainment to every curious and inquisitive mind: and I am apt to flatter myself, That the Notices I have given, and the quotations I have made from our best and most ancient Historians, and other occasional Writers, relative to it, may be of use to such as may hereafter have occasion to make further inquiries into a Subject, that is at present somewhat obscure, as having never yet been professedly treated of.

In the prosecution of this Work, I have sometimes been led into critical Disquisitions: they are but few; and when they happened to be over-long, rather than embarras the Narrative, I have thought proper to assign them a place in the *Appendix*, with one or two others, of the same kind, communicated to me by my Friends, whose Names are prefixed; together with a variety of ancient Charters, and other authentick Writings, which may serve to illustrate, confirm, or explain the subject matter treated of in the course of the History.

It would be needless here to recount the various sources, whence I have drawn my Materials, as I have generally cited my authorities; only in respect to such MSS as are not generally known, it may not be improper to observe, that by *Vet. Lib. Elien. MS,* which I had frequent occasion to cite, is meant, the *Old History of Ely* written by *Thomas* a Monk of this Church; a very ancient Copy of which is preserved in the Church Library at Ely: It consists of three parts; the First, concerning the Site of the Isle of *Ely*, with some account of S. *Etheldreda* and three succeeding Abbesses; the Second, of the times of the Abbots; and the Third, of the times of the two first Bishops, ending with the death of *Nigellus*, who died in 1169. *MSS Epi Elien. A, B, M, P, R,* are ancient MS Volumes in Folio belong-

ing to the Bishop, marked severally with those Letters, and kept at *Ely-House Holbourn;* consisting of ancient Records and Evidences of various kinds, relating to the Church of *Ely;* as Registers of Papal Bulls, Royal Grants and Confirmations of Liberties, Charters and other authentick Evidences, from the earliest times, down to the Reformation: besides these, there are extant many Registers of particular Bishops, as *Montacute*, *L'Isle*, *Arundel*, *Fordham*, *Bourgchier*, *Gray*, *Alcock*, *West*, *Goodrich*, *Thirlby*, *Cox*, *Heton*, and most of the succeeding Bishops: the oldest of them are deposited in the Bishop's Registry at *Cambridge*; and the rest at *Ely-House Holbourn*, or the Bishop's Palace at *Ely:* The Institutions and other Acts relative to this See, during its long vacancy after the death of Bishop *Cox*, are to be found in the Registers of Archbishops *Grindall* and *Whitgift*, in *Lambeth* Library. To these may be added, many other Records in possession of the Dean and Chapter, and preserved in their Muniment-room; Registers of Grants and Confirmations, original Rolls, and yearly Accounts of several Officers of the Monastery, before the Dissolution thereof.—There are many other ancient, curious and valuable MSS, that I have had recourse to, and cited occasionally; but these being for the most part such as are reposited in the *British Museum*, the *Bodleian*, and other publick Libraries, are better known, and therefore need not here be particularly mentioned.

My grateful Acknowledgements are due to the Rev. Mr. *Cole* of Milton near Cambridge, to the Rev. Mr. *Warren* Prebendary of *Ely*, and to *Thomas Gray*, Esq. of Pembroke-Hall; for their kind assistance in several points of curious Antiquities:—to the Rev. Mr. *Hughes*, Vice-President of Queen's College, for his friendly attention to the Work in passing through the Press: to Mr. *Essex* Architect of Cambridge, for his judicious communications in Matters of Architecture:—and to my Brother Mr. *Bentham* of Cambridge, for his projecting and superintending this Work, (the last he concerned himself with) in respect of Typography, upon a Plan truly adequate to the

the dignity of the Fabrick, which it describes.—The same tribute of Thanks will, I hope, be accepted by those Noble Persons and Gentlemen, who have so generously contributed to the Engraving of the Plates; without which kind assistance, the Book could not have been afforded to the Subscribers, under a very advanced price.

This Work, except part of the Appendix and Index, having been printed in the life time of Bishop MAWSON; I shall here add the following Inscription, &c. by way of conclusion to my account of him, p. 214.

SACRED BE THE MEMORY OF
DR. MATTHIAS MAWSON,*
WHO FOR SIXTEEN YEARS
PRESIDED IN THE EPISCOPAL SEE OF ELY,
WITH TRUE CHRISTIAN DIGNITY;
A DIGNITY RESULTING FROM
PIETY AND BENEFICENCE,
MILDNESS AND CONDESCENSION,
VIGILANCE AND ACTIVITY:
EVERY SCHEME,
IN WHICH THE HONOUR AND WELFARE
OF HIS CATHEDRAL CHURCH AND THE ADJACENT COUNTRY
WERE CONCERNED,
FOUND IN HIM AN ABLE COUNSELLOR,
A ZEALOUS AND MUNIFICENT PATRON.
BY HIS REPEATED KINDNESSES,
THIS WORK OF ELY-ANTIQUITIES
WAS ENCOURAGED:
AN UNDERTAKING LABORIOUS IN ITS PROGRESS,
BUT PLEASING TO THAT AFFECTION,
WITH WHICH THE AUTHOR MUST EVER REGARD
HIS NATIVE PLACE.

ELY, Jan. 28, 1771.

* This venerable Prelate, having enjoyed uncommon vigour, both of Mind and Body, died at *Kensington* Nov. 23, 1770; Aged 88 years; and is interred in the North Isle of the New Choir; the Decoration of which latter had been greatly promoted by his judicious Advice and Liberality; (see p. 214, 285.) Among his Donations by Will, he has left to *Corpus Christi* College in *Cambridge*, of which he had formerly been Master, 9000*l.*; 6000*l.* of which, are to be applied to the purchase of Lands, for founding Scholarships; and the remaining 3000*l.* to be laid out in rebuilding the College: The Bishop of Ely for the time being, is appointed Visitor of this Foundation; and the Money left for rebuilding the College is not to be laid out, without his Lordship's approbation.

Bishop

Bishop MAWSON, the Fiftieth Bishop of this See, was succeeded by EDMUND KEENE, D. D. Bishop of *Chester*, Rector of *Stanhope* in the Bishoprick of *Durham*, Son of Mr. *Charles Keene* Merchant, of *Lynn Regis* in *Norfolk*, (where he was born,) and Brother of Sir *Benjamin Keene*, Knight of the *Bath*, many years Ambassador at the Court of *Madrid*: He was educated at the *Charter-House*, and thence admitted of *Caius* College, *Cambridge*, in 1730; where having taken his Degree of B. A. in 1733, and that of M. A. in 1737; he was elected Fellow of that Society; but afterwards removed to St. *Peter's* College, on being appointed Fellow thereof in August, 1739; and was made Master of that College, Dec. 31, 1748: He proceeded to his Degree of D. D. the Commencement following; and was elected Vice-Chancellor of the University two succeeding years, viz. 1749, and 1750. On the Death of Dr. *Peploe*, in 1752, he was promoted to the See of *Chester*, where he rebuilt the Episcopal Palace, at a very considerable expense: having likewise before made great improvements in the House and Gardens belonging to the Rectory of *Stanhope*. In the year 1754, he resigned the Mastership of St. *Peter's* College, in favour of Dr. *Edmund Law*, then Archdeacon, and now Bishop of *Carlisle*: And on the decease of Bishop *Mawson*, was translated to the See of *Ely*, and confirmed Bishop thereof, Jan. 22, 1771; agreeably to the united wishes of his whole Clergy and Diocese.

Feb. 17, 1771.

CONTENTS.

PAGE

INTRODUCTION, SECTION I. Of the first Settlement of Christianity in Britain — — 1
SECT. II. Of the Ruin of the British Church by the Saxons — — — — — 4
SECT. III. Of the Conversion of the Saxons — — — — — — — 7
SECT. IV. The East-Angles converted to Christianity — — — — — — 10
SECT. V. Historical Remarks on Saxon Churches — — — — — — 15
SECT. VI. Improvements in Architecture by the Normans — — — — — 32
The Life of S. Etheldreda, Foundress of the Church, and first Abbess of the Monastery of Ely, and of the other Abesses — — — — — — — — — — 45
Of the Destruction of S. Etheldreda's Monastery at Ely by the Danes — — — — 64
The State of the Church at Ely, till the Restoration, of the Monastery by King Edgar — — 70
The Restoration of the Monastery by King Edgar — — — — — — — 71
Abbots of Ely — — — — — — — — — — — — 73
The Administration of the Abby granted to Hervey Bishop of Bangor during the Vacancy on the death of Richard the last Abbot — — — — — — — — — 119
Bishops of Ely — — — — — — — — — — — — 130
Priors — — — — — — — — — — — — — 215
An Account of the new Foundation of the Church of Ely by King Henry VIII. — — — 225
Deans of Ely — — — — — — — — — — — — 227
Prebendaries — — — — — — — — — — — — 241
A Dissertation concerning the Archdeaconry of Cambridge and of Ely — — — — 269
Archdeacons of Ely — — — — — — — — — — — 271
A List of the present Minor Canons, &c. — — — — — — — — 281
A general Description of the Cathedral and other Buildings — — — — — — 282
A Catalogue of the Prints — — — — — — — — — — 290

APPENDIX.

I. CARTA Regis Eadgari, de Institutione Abbatiæ Eliensis — — — — *1
II. Carta Regis Edwardi Confessoris, Libertatibus Ecclesiæ Eliensis — — — *2
III. Privilegium Papæ Victoris II. de Libertatibus Ecclesiæ Eliensis — — — *3
IV. Remarks on the Tabula Eliensis, (Plate XIII.) — — — — — Ib.
Further Remarks on the same, by Mr. Cole of Milton — — — — *5
V. Variæ Cartæ Regis Willielmi Conquestoris Angliæ, de Libertatibus et Consuetudinibus Ecclesiæ Eliensis — — — — — — — — — *9
VI. Epistolæ Variæ, de mutatione Cœnobii in Episcopatum — — — — *11
VII. Carta Regis Henrici, quomodo Abbatiam de Ely in Episcopatum transmutavit — *13
VIII. A Dissertation on the foregoing Charter of King Henry I. and a Defence of it, against the Objections made to it by Mr. Seldon and Mr. Wharton — — — *14

CONTENTS.

PAGE

IX. Carta Regis Henrici I. de Libertatibus Ecclesiæ Eliensis — — — — *17
X. Carta ejusdem Regis de adquietatione Villæ de Hadham — — — — Ib.
XI. Carta ejusdem Regis, quod Monachi de Ely quieti sint de Theloneo — — *18
XII. Alia Carta ejusdem Regis, de eodem — — — — — — — Ib.
XIII. Carta ejusdem Regis, de concessione Feriæ de Ely ad Festum Sanctæ Etheldredæ *18
XIV. Carta ejusdem Regis, quod homines Sanctæ Etheldredæ quieti sint a Scyra et Hundreda Ib.
XV. Carta ejusdem Regis, de Possessionibus Ecclesiæ Eliensis colligendis — — Ib.
XVI. Carta ejusdem Regis, contra Invasores terrarum et bonorum Sanctæ Etheldredæ — Ib.
XVII. Carta ejusdem Regis, de Libertatibus Quinque Hundredorum — — — *19
XVIII. Carta ejusdem Regis, de acquietatione de Warda Militum in Castelo Regis de Norwic Ib.
XIX. Carta ejusdem Regis, de Servitio Militum — — — — — — Ib.
XX. Carta ejusdem Regis, de acquietatione 40 Sol de Wardpeni — — — Ib.
XXI. Carta ejusdem Regis, de relaxatione 40 Librarum Scutagii — — — — *20
XXII. Carta Regis Henrici I. de Concessione Abbatiæ de Chateris Ecclesiæ Eliensi — Ib.
XXIII. Carta ejusdem Regis, de Libertate Hundredorum Sanctæ Etheldredæ — — Ib.
XXIV. Alia Carta ejusdem Regis, ne homines Episcopatus Eliensis placitent, nisi ubi solebant placitare — — — — — — — — — — — Ib.
XXV. Carta ejusdem Regis, quod Res Abbatiæ æquo et justo modo dividantur — — Ib.
XXVI. Carta Hervei Episcopi Eliensis, de rebus quas permisit et concessit Monachos habere *21
XXVII. An Historical Account of the Royal Franchise of Ely; by the Rev. Mr. Warren, Prebendary of Ely — — — — — — — — — Ib.
Laudum sive Arbitrium inter Johannem Episcopum Eliensem, et Willielmum Priorem Elien. fact. A. D. 1417, de juribus eorum et successorum utriusque Partis. *27
XXVIII. Pensio annua Waltero Lempster, M. D. a Dnõ Gul. Gray Epõ concessa — — *34
XXIX. Installatio Johannis Morton Episcopi Eliensis. — — — — — — Ib.
XXX. The Servyces at the Stallation of the Bishop of Ely (Morton.) — — — *35
XXXI. Mandatum pro Declaratione pretensæ jurisdictionis per Romanum Pontificem usurpatæ, ac in hoc Regno Angliæ extirpatæ, et ut Nomen Papæ in omnibus Libris ecclesiasticis deleatur. — — — — — — — — — *36
Injunctiones Thomæ (Goodrich) Epi Elien de Imaginibus, Reliquiis, &c. amovendis. *37
XXXII. Petition of Matthew Parker ABp. elect of Canterbury, Edmund Grindall Elect of London. Richard Cox elect of Ely, William Barlow elect of Chichester, and John Scory elect of Hereford, to Queen Elizabeth; praying that she would forbear making the exchange of their Manors and Lands for Tenths and Impropriate Rectories *37
XXXIII. Reasons for making a Bishop of Elie, (Temp. Eliz.) — — — — — *39
XXXIV. The Boke of the erection of the King's newe College at Elye, with the Names and Portion of livinge assigned to the Deane, and all other Officers appointed for the accomplishment of the same. — — — — — — — — *40
XXXV. Observations on the Arms of the Bishop of Ely, in a Letter from Mr. Cole of Milton. *42
XXXVI. Monumental Inscriptions in Ely Cathedral; exclusive of those of the Bishops and other Dignitaries, which are inserted under their Names in the following Work — *48
A general INDEX. — — — — — — — — — *53
ADDITIONS.

MEMOIRS OF THE LIFE

OF

The Reverend JAMES BENTHAM, M. A.

FELLOW of the SOCIETY of ANTIQUARIES, &c. &c.

As it may be reasonably supposed that every attentive peruser of this work will be desirous of knowing something more of the Author than his name, it is hoped that the following Memoirs will be an acceptable accompaniment to this edition.

Mr. *Bentham* was the fourth Son of the Rev. *Samuel Bentham,* Vicar of *Witchford,* near *Ely,* and descended from a very ancient family, in *Yorkshire,* which had produced an uninterrupted succession of clergymen from the time of *Queen Elizabeth.*[1] After learning the rudiments of the Latin and Greek languages in the Grammar School, at *Ely,* he was admitted of Trinity College, *Cambridge,* March 26th, 1727, where he proceeded B. A. 1730, and M. A. 1738. In the year 1733, he was presented to the Vicarage of *Stapleford,* in *Cambridgeshire,* which he resigned in 1736, when he was made a Minor Canon of the Church of *Ely.*

Shortly

[1] The following Monumental Inscriptions may serve as a concise Genealogy of the Family, for three generations, which now centers in the Rev. *James Bentham,* Vicar of *West Bradenham,* in *Norfolk.*

The Epitaph of the Grandfather of our Author, upon a neat Mural Monument in the North Isle of the Choir at Ely—

M. S.
Samuelis Bentham, A. M.
Ex antiquâ Stirpe de *Bentham* in Com. *Ebor* oriundi,
Hujus Ecclesiæ per annos 36. Minoris Canonici
Et eodem tempore (per specialem indulgentiam,)
Ob insignem vocis claritatem,
Et decoram in *Sacris* Officiis peragendis *Gravitatem*
Sacelli Regalis Westmonasteriensis Presbyteri,
Et Regii Famulitii a *Confessionibus*
Ecclesiarum Sti *Petri Westmonast.*
Et *Divi Pauli Londinensis*
Minoris Canonici.
Recessit ab hac Ecclesiâ A. D. 1713.
Et ad *Westmonasterium* se totum contulit.
Ibi Mortuus A. D. 1728, Ætat. 77.
Uxorem duxit Ruth Allestree
Matrem familias Providam, Officiosam,
Ex quâ 7 Filios, 3 Filias suscepit.
Illa diem supremum obiit A. D. 1729, Ætat. 77.
Sepeliuntur in Cæmeterio Claustrali *Westmonast.*

Shortly after this period, we find him actively employed in reforming the defects which he perceived in the Choral Service of the Cathedral, as appears from the following Extract from a Letter, written by him, to a member of that Church; which is strongly expressive of his good sense, his knowledge of the subject, and his zeal in the cause of Piety and Devotion.

" EXTRACT

The Rev. *Samuel Bentham*, Son of the above, and Father of the *Ely* Historian, is buried in St. James's Church, *Bath;* and a Monument is erected to his and his Wife's memory, under the above, in Ely Cathedral, with this Inscription, as humble as it is just.

In Memory of
SAMUEL BENTHAM, B. A.
And PHILIPPA (WILLAN) his Wife.
Persons much beloved and respected
In this Neighbourhood.
Slender was their Wealth,
But they were Rich in good Works,
Pious, Charitable, Sober minded, Industrious;
They trusted in GOD,
Were contented and happy;
Their Virtues a good Inheritance to their Children.
He was many years Register of this Church,
And Vicar of *Wichford*,
Died at *Bath*, February 4, 1732-3, Aged 52,
And was there buried in St. James's Church;
She died August 7, 1747, aged 66.
They had eight Sons and two Daughters.

JEFFERY died September 7, 1719, aged 8. SAMUEL, Scholar of Trinity Hall, *Camb:* died March 7, 1723-4, aged 19. URSULA died February 17, 1752, aged 27.

These three, with their Mother, were buried here, in the South Transept.—EDWARD, D. D. the King's Professor of Divinity, and Canon of *Christ Church, Oxford*, died August 1, 1776, aged 69, and was there buried.*

JOSEPH, Printer to the University, and Alderman of *Cambridge*, died June 1, 1778, aged 68, and was buried in *Trumpington* Church.—JACOBUS, A. M. hujus Ecclesiæ Canonicus.—THOMAS, A. M. Sacelli Sti Petri apud *Stockport Cestren:* Provin: Minister.†—PHILIPPA.‡—EDMUNDUS, A. M. de *Wotton-Courtney* in Agro *Somerset:* Rector;§—Et GALFRIDUS A. M. hujus Ecclesiæ Canonicus Minori;‖ Superstites, eandem Mortis viam ituri, Parentibus bene merentibus Mense Martio, MDCCLXXXI.
Posuere.

* He was removed, in 1717, from the School, at *Ely*, and admitted at 16 years of age to Corpus Christi College, *Oxford*, under his relation, Dr. *Burton*. He made the Tour of France, &c. with *Robert Hoblyn*, Esq. M. P. for *Bristol*, and his friend, Dr. *Ratcliff*, afterwards Master of *Pembroke College*. In 1729-30, he was Vice-Principal of *Magdalen Hall*, and in the April following he was elected Fellow of *Oriel College*. In 1732 he proceeded M. A. and was appointed Tutor in the College; a duty which he most conscientiously discharged for more than twenty years. In 1743 he took the degree of B. D. and was collated to the Prebendal Stall of *Hundreton*, in the Church of *Hereford*. 1749 he proceeded D. D. and 1751, was promoted to the 5th Stall in that Cathedral. At the persuasion of *Archbishop Secker*, and other learned friends, he reluctantly accepted the King's appointment of him to the Divinity Chair, on the death of Dr. *Fanshaw;* and, in 1763, he was removed to the 8th Stall in the Cathedral. After a short illness, with the serenity of mind and meekness of disposition, which he was remarkable for, he died in the 69th year of his age. He married *Elizabeth*, second daughter of *Thomas Bates*, Esq. of *Alton*, in *Hants*, by whom he had three children—*Edward*, who died young. *Thomas*, M. A. Rector of *Swanton Novers*, cum *Wood Norton*, in the county of *Norfolk*, and Student of *Christ Church, Oxford*; who died 1803, aged 45. He was a pious beneficent good man. *Elizabeth*, who died at *Cheltenham*, July 9, 1803, in the 44th year of her age. She bequeathed £400. 3 per Cent. Consols, to the Infirmary at *Gloucester*. For a full account of the Doctor and his works, see Dr. *Kippis's Biographia Britannica*.

† He is buried at *Stockport*. ‡ She died at *Ely*, Oct. 12, 1804, in her 90th year. § He is buried at *Twickenham*. ‖ The Rev. *Jeffery Bentham* died at the Hill-House, in *Ely*, on the 5th of June, 1792, aged 73. He was Precentor of the Church, and the Minister of Trinity Parish, in that City, and Minor Canon for near fifty years; having, in 1744, exchanged the Vicarage of *Mildretts*, in *Cambridgeshire*, for a Minor Canonry with Mr. *Tookie*. He was of *Catherine Hall, Cambridge*, and took his degree of B. A. 1777, and M. A. 1780.

"*Extract from a Letter to Mr. Gunning.*

"Reverend Sir,

"At the last meeting of the Musick-clubb, our discourse, you know, turned on Church-musick: upon recollecting what was then said, it was, I think, generally agreed, that there are many disorders in the present manner of performing our Choir-service: you then seemed, and have several times since expressed yourself as desirous to have them reformed.—If my thoughts upon that subject, can be of any service to you in bringing about that good end, it is all I aim at in giving you this trouble.

After assigning other reasons why the King's Scholars should be ordered to forbear singing, he adds, that "Eight trebles would be sufficient to accompany the other parts; for in all Choirs there is, or should be, a due proportion observed in the number of the parts; which consideration, no doubt, is the reason, why the number of them is fixed to eight. Chanting, where it is performed with regularity and decency, is one of the finest and noblest parts of the service; and the words (if the Organist is not so injudicious as to drown the voices by loudness and noise), are heard more distinctly, than they could be when only read by the people. It is the proper business of the organ to lead and conduct the voices with regularity and order, and not to confound them by noise: and it is certain the organ is then too loud, when the voices cannot be distinctly heard: the loudness of the organ ought always to be proportioned to the strength and number of the voices, and should be regulated by them. I think that a loud full organ is seldom proper, except in the Gloria Patri, &c. short choruss, and perhaps when some other particular occasions may require it. Flights and airs in chants are as disagreeable to me as a joke or a low pun in a sermon. Chanting can never be performed well, unless all the parts move together, so that even every syllable in the verse should be sung by all the parts, basses, tenors, contra-tenors, and trebles, at the same time, all moving regularly and distinctly to the close.

"Chanting has a great conformity to that kind of musick which the Italians call *Recitativo*, which I take to be a distinct kind of speaking in time and tune: now let us observe how Chants are set to musick, let us take a view of them in score, for that is the only way of judging of any piece of musick. The following things are observable in them: that they are generally set in counterpoint; that they have a middle close, and a full close; and move by quavers, crotchets, and minums. The first syllable in the verse a crotchet, the next syllables (till you come to the *antepenultima* of the middle close, or the division of the verse) quavers, the *antepenultima* and *penultima* crotchets, and the *ultima* of that division a minum (to take breath in, if the verse is long), thus far for the half close: then (beginning at the division of the verse), a crotchet, then quavers, till the last syllable but four, when they move by crotchets again, and the *antepenultima*, a pricked crotchet; (for a grace or little shake before the close) the *penultima* a quaver, and the *ultima* a minum. This is the general proportion as to time, in a well-composed Chant; so that a Chant is as regular as to time, as the Services or Anthems are.

"I must lay it down as a certain rule (especially in Church musick) that the organ, which is to accompany the voices, cannot be too plain and distinct; by which I do not mean to exclude any *graces* in playing, properly so called; but let them be real graces and elegancies, attended with perspicuity and distinctness, that the sense and meaning of the musick be not confounded: thus, when I commend any man as a graceful speaker, I include in my idea, elegance, distinctness, and perspicuity in his words. Exact time then, I say, must be kept in the Chants, as well as in the Services and Anthems. By the bye, what are commonly called graces, whether in singing or instrumental musick, are of use chiefly in solos; there is less occasion for them in musick of two parts, still less in three, and least of all in four parts: so that in Chants, and full Services, and Anthems, there is but little occasion for them.

"A masterly hand upon the organ is chiefly shewn in a distinct orderly manner of playing, so as best to assist and conduct the voices; not by endeavouring to run all possible variations and divisions the ground will bear. Variations and divisions, flights and airy compositions, may be proper enough at a theatrical entertainment, whose end is only to amuse, and delight the fancy; but are very improper in the Church; they dissipate all seriousness of thought and devotion. The style of Church musick is grave and solemn; and its end is to calm and compose the passions, and to excite devotion. This should be observed in all parts of the service, even in the voluntarys.

"It is certain, that in singing with the organ, the organ is designed to assist and conduct the voices, therefore neither should the organ be so loud, but that the voices may be heard distinctly. Some of the stops are improper to joyn with the voices (generally speaking), such as the cornet, furniture, and other loud shrill pipes; not but that they may properly enough be used upon some particular occasions; but the most agreeable to the voice are such as have a mellowness (as it is called) in their sound, such as those pipes have which are made of wood of several sorts, and some of the metal ones, particularly the trumpet for a full chorus: but still the loudness of the organ should be in proportion to the strength of the voices, so that they may be heard distinct from it. There is a pitch both in instruments and voices, beyond which they are not tunable; and it requires some judgment in the master to regulate the voices of the boys; for if they are not exerted enough, the sound is flat; if too much, sharp and disagreeable.

"For the more distinctly playing a chant, I think it would be right to observe this rule, that, when the chant begins in the key (as it generally does), the organ should end in the lower octave, where it can be done, as it may always when the key is in G, A, or B: this may perhaps, at first sight, seem an indifferent matter; (it may indeed with respect to the voices) but it is proper to be observed by the organ; because the chords being often the same in the beginning and end of the chant, the singers are apt without this distinction, to begin upon the last syllable of the foregoing verse; but let this distinction be made, and let the last syllable have its due length, and the choir will know exactly when to begin the following verse.

"We have variety of chants composed and adapted to the several subjects of the Psalms; those designed for the Penitential Psalms, are grave and solemn; others grand and majestick,

for

for Praises and Thanksgivings; others there are adapted to the narrative style, which is frequently met with among the Psalms. Upon some days, the several Psalms, that are to be sung at the same time, contain different subjects, one a thanksgiving, the next penitential; in that case the tune is to be changed certainly. Is it not frequent in musick to change the key? Are there not proper transitions from a sharp key to a flat, and from a flat to a sharp? Is not there a great beauty in such transitions when properly made? And when should they be made, but when the words require them?

"As to the *Antiphonal* way of singing in the services, certain it is, that the services are composed to be sung by each side of the Choir alternately; and good reason there is for it; because it would be difficult for the singers to go through the whole (suppose the *Te Deum*, &c.) without stopping; (as there are no considerable rests or pauses in the full services); but by this method there is frequent relief for the voices by turns, and the whole is performed with ease, and without tiring the singers; and besides we loose a great part of the beauty in the full services by not attending to this: it is remarkable, that in the old services (which are perhaps the best we have), such as Tallis's, Bird's, Gibbon's, and Patrick's, there are many passages which require this way of singing to be strictly observed, insomuch that they are insipid without attending to the *Antiphona*; such are those passages which frequently occur following one another, and composed exactly in the same tune, note for note: now if both those passages are sung by the whole Choir, they seem only a dull repetition of the same thing, and are tedious to the ear: but on the contrary, if one of them is sung by one side of the Choir, and the opposite side returns or echoes back the other; in this case it has a fine effect; it raises a noble emulation, in singing the praises of God, and they mutually excite each others devotion.'

"Before I end, I cannot but take notice, that the choristers' disregard of their books, and their not attending to the notes as they sing, makes them depend too much on the ear, and thus hinders all progress in their understanding what they are doing; for singing must be learned by observing their notes; and if they disregard them, and depend much upon the ear, they will never make any considerable progress in singing.

"After all, Sir, I can hardly think we shall be able to make any great proficiency in Church-musick, unless you can revive the good old custom of meeting together once or twice in every quarter of the year, to sing Church-musick: how that custom came to be droped, you may perhaps tell better than I can; but surely it could not be for the sake of saving the Church twenty or thirty shillings a year, which used to be spent at those meetings:[2] for I am fully persuaded that such a sum of money annually applied this way, would go further in improving the Choir in Church-musick, than Dr. Turner's benefaction of a *Thousand Pounds*,[3] to augment the singing-men's places, has yet done.

"I am, Sir, your humble Servant,
"JAMES BENTHAM."

"*April* 5, 1745.

"[1] Instances are numberless: among a thousand others, observe the effect it has in the *Hallelujahs*, at the end of Mr. Clarke's Anthem, *Praise the Lord, O Jerusalem.* [2] "About 20*s.* or less, seldom more, used to be spent on such occasions, and allowed by the Dean and Chapter, which no doubt would still be allowed, on prospect of being of real use and service to the Choir." [3] See Dean Mapletoft's bequest for the same good purpose, p. 236.

Mr.

Mr. *Bentham's* patriotism, and the interest that he took in every thing which was likely to promote the welfare and prosperity of his native place, constitute a very striking feature in his character. Among many instances of this kind, soon after he was made a Minor Canon, his talents were employed in the formation of plans for improving the Fens, and in pointing out the practicability of encreasing the intercourse with the neighbouring counties by means of Turnpike Roads.[1] It will scarcely be credited, at this time, that such projects could be treated with ridicule and contempt: yet, in the midst of his laudable endeavours for the public good, he found full employment for his patience and forbearance. Having, however, in 1757, offered his "*Queries to the Consideration of the Inhabitants of the City of Ely, and towns adjacent,*" he had at length the satisfaction of seeing the public attention directed to his favourite objects, and in 1763, by subscriptions and loans, an Act was obtained for establishing a Turnpike Road from *Cambridge* to *Ely*, and the benefits were extended to other parts of the Isle by subsequent Acts. In justice to the memory of those noble personages, now no more, it should be recorded that *Lord Chancellor Hardwick*, *Lord Royston*, and *Bishop Mawson*, were the steady encouragers and supporters of Mr. *Bentham's* plans, and that *George Rist, Esq.* an Alderman of *Cambridge*, bequeathed 200*l.* towards the Turnpike Road to *Cambridge*, "if begun within a limitted time."

His "*Considerations and Reflections upon the present State of the Fens,*" were published in 1778, with the hope of inducing the public, by draining and inclosure, to improve and render more profitable to the public, that large tract of common, near *Ely*, called *Grunty Fen*, containing near 1300 acres. But his plan for dividing the same having failed, it continues in the same deplorable state. Several improvements, however, have taken place in the culture and drainage of the Fens in consequence of the hints suggested by him.

Notwithstanding Mr. *Bentham* may be supposed to have been fully occupied with the duties of his profession, in the discharge of which he was scrupulously exact, and with his constant endeavours to excite the public attention towards the improvements we have just mentioned; yet he found time to indulge in his favourite study of antiquity, which took early possession of his mind, and especially the *History and Antiquities of the Cathedral at Ely*, with which he was connected.

But what may not be expected from a sound judgment, a considerable degree of penetration, a minuteness of inquiry, great accuracy, and patient assiduity? all which qualifications were happily united in our Author.

Bishop *Tanner's* example, (a Prebendary of the same Stall which Mr. *Bentham* afterwards held) who had honoured the family with many marks of his kindness and friendship, is supposed to have directed our Author's attention to the study of Ecclesiastical Antiquities. Accordingly, in 1756, he circulated among his literary friends, printed lists of the Abbots, Bishops, Priors, Deans, &c. for the purpose of obtaining the best information of the Members of the Church of *Ely*—and we find among his memoranda, the following interesting letters from him,

[1] In pag. 212 will be found an account of the deplorable state of Ely and the country about it, before this time.

him, to the Reverend Dr. *Lyttelton*, Dean of *Exeter*, afterwards Bishop of *Carlisle*, upon the subject of Church Architecture, written in 1758.

"*To the Reverend Dr. Lyttelton, Dean of Exeter.*

"Mr. Dean,

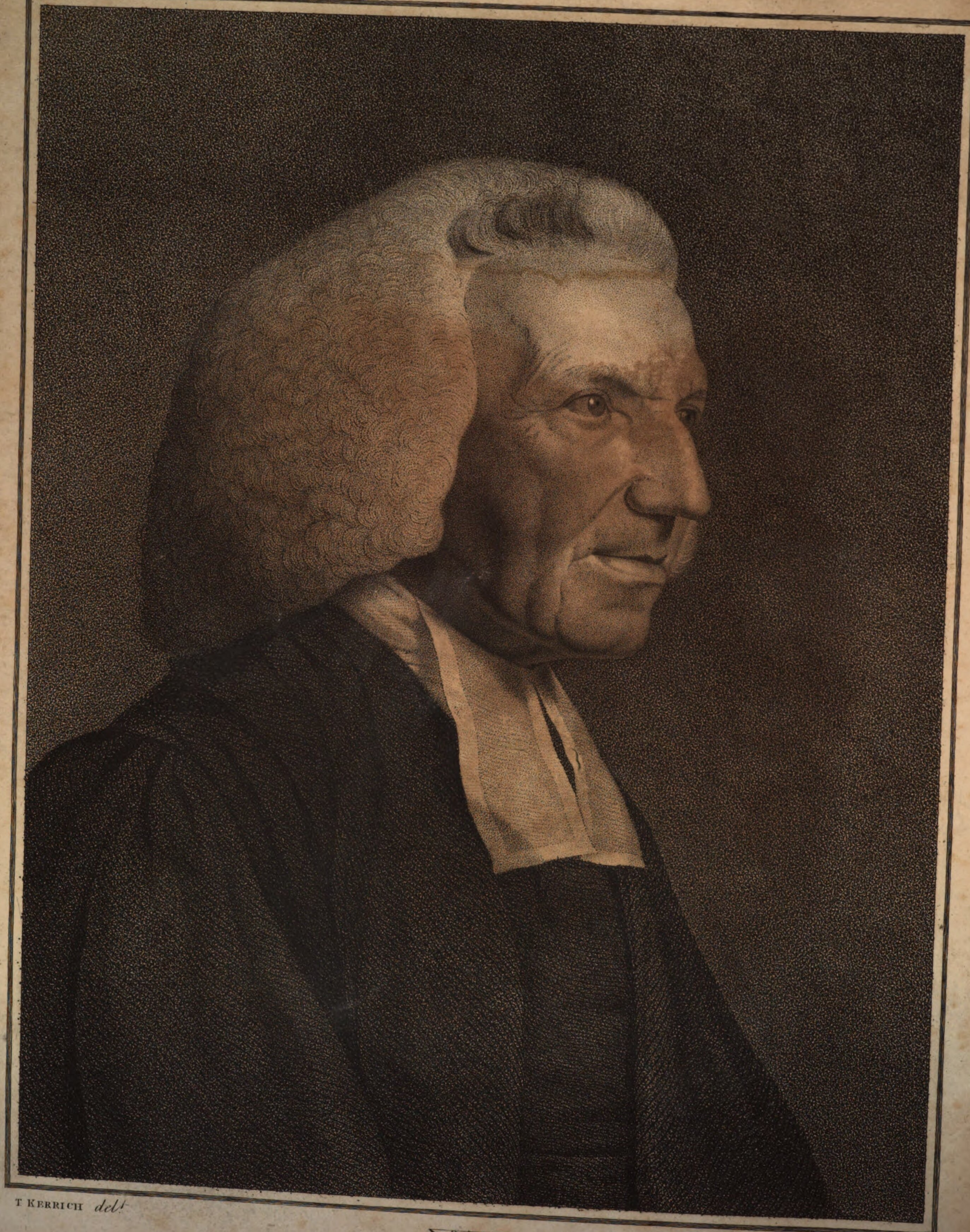
"Reverend Sir,

"What you observe of the lower Arches of the Great Tower, being seemingly built in a very late Gothick stile, is very just, and the occasion of it you rightly judge, was their being new cased with stone since its first erection; but give me leave to observe, that you are under a mistake in thinking the arches and windows above them to be semicircular, for they are all of them a little pointed; and indeed they are the first instance of pointed-arches that I meet with; and as this Tower was built in the reign of Henry II. I imagine pointed arches were first used in England about that time.' In respect to the old Saxon Church, you remark that Abbot *Brithnot* was not the original builder of it, but rather the restorer and repairer only of it, about 970, after it had been burnt by the Danes about a century before; the pillars and arches now remaining, you conclude, with great probability were the original ones of the Church built by St. Etheldreda; and if so, they may justly be looked upon as some of the most ancient and venerable remains of Saxon Architecture that we know of.

"We have long wanted more distinct terms to express the several kinds and modes of ancient buildings that are found among us. Modern writers have used the term *Gothick*, to signify all kinds that deviate from the ancient proportions of the Grecian or Roman Architecture; but *Gothick* in that sense is a term too vague and general, for it will comprehend all our ancient Architecture, though as distinct from each other as from any of the regular orders of the Greeks or Romans. With more accuracy, therefore, you use the terms *Saxon*, *Normanno-Saxon*, and what you call strictly *Gothick*, to express the different modes of building, before the Conquest, immediately after it, and that which next succeeded, and continued in use till the Reformation; and though the modes of building are almost infinite, yet perhaps those three terms may be sufficient to distinguish them severally.

"That the Saxons built after what was then called the *Roman manner*, that they employed foreigners to build their monasteries and churches, and brought their Architects from Italy or France, I think we may safely conclude, on the authority of Bede and other Saxon writers. [Bedæ Hist. Eccl. l. 5. c. 21. lin. 17.—& Bedæ vitæ Abbatum Monast. Wyramuth. & Gyrw. pag. 295. Edit. Cant. 1722.] The *Norman* Architecture, which succeeded the *Saxon*, was undoubtedly different from it; it is called by *W. Malmesbury*, who lived in the reign of *Henry* I. *Novum genus ædificandi.* [De Gestu Regum Angl. l. 3. p. 102. Edit. Francfort.] This mode of building was introduced here just before the Conquest; and the first church of the kind was Westminster Abby, built by Edward the Confessor, who having lived many years in the Norman Court, after he came to the Crown, greatly affected all the Norman customs, and was fond of introducing them among us. [Ingulph. Hist. p. 511.—Edit. pr. Gale.]

Matth.



T KERRICH *delt*

FACIUS's *Sculpt*

JAMES BENTHAM, M.A. F.A.S. PREBENDARY OF ELY.

THE

HISTORY

AND

Antiquities

OF THE

CONVENTUAL & CATHEDRAL CHURCH

OF

ELY:

From the Foundation of the Monastery, A. D. 673,
To the Year 1771.

ILLUSTRATED WITH COPPER-PLATES.

BY JAMES BENTHAM, M. A.
FELLOW OF THE SOCIETY OF ANTIQUARIES, LONDON,
RECTOR OF FELTWELL ST. NICHOLAS, NORFOLK,
AND LATE MINOR CANON OF ELY.

Res ardua, vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem, omnibus vero naturam, et naturæ suæ Omnia.

Plin. Nat. Hist. Lib. 1.

CAMBRIDGE, PRINTED AT THE UNIVERSITY PRESS, BY J. BENTHAM.
SOLD BY MR. BATHURST IN FLEET-STREET, LONDON: MESSRS. MERRILL, AND MR. WOODYER, AT CAMBRIDGE:
AND BY MR. FLETCHER, AND MR. PRINCE, AT OXFORD.—1771.

THE SECOND EDITION,
By the Rev. JAMES BENTHAM,
VICAR OF WEST BRADENHAM, NORFOLK.

PRINTED BY AND FOR STEVENSON, MATCHETT, AND STEVENSON,
MARKET-PLACE, NORWICH;
AND SOLD BY THEM; ALSO BY MR. DEIGHTON, AT CAMBRIDGE; MR. PARKER, AT OXFORD;
AND MESSRS. SCATCHERD AND LETTERMAN, LONDON.
1812.

Bentham
History of the
Cathedral Church
Ely

BIBLIOTHECA
REGIA
MONACENSIS.



THE RIGHT REVEREND

THOMAS DAMPIER, D. D.

LORD BISHOP OF ELY.

My Lord,

I Feel great satisfaction in having made known to your Lordship my intention to re-publish the History and Antiquities of your Cathedral, as soon as the Plan of the Publication was settled and arranged by my Friend, Mr. Stevenson, F. S. A.; and I return your Lordship my sincere thanks for your Patronage of the present Edition, which will be found to contain the whole of the former, together with Additions, some of which my Father indirectly promised the Public in his Dedication to Dr. Keene, the Successor of

Dr.

DEDICATION.

Dr. MAWSON, who was the great Patronizer of this Work, and every improvement in your LORDSHIP's Diocese, which my Father was zealous to promote, for the profit of the Community, the convenience of the Traveller, and the health of the Inhabitants of the City and Isle of Ely.

That the present Edition may equal your LORDSHIP's wishes, and prove satisfactory to the Public, is the ardent desire of

My LORD,

YOUR LORDSHIP's

dutiful and obedient

humble Servant,

JAMES BENTHAM.

West Bradenham, Oct. 17, 1811.

ADVERTISEMENT

TO

THE PRESENT EDITION.

THE frequent inquiries which are made after this Work, the difficulty of obtaining it, and the very high prices given for it, are circumstances which speak loudly in its favour. But the universal esteem in which it is held, will best appear from the constant appeals made to it, by all Writers upon ancient Architecture and Topography, since the Author's time.

The Printers and Proprietors of this Work hope, therefore, that a faithful Copy of the former Edition, with the original Prints, in excellent condition—an Account and Portrait of Mr. BENTHAM—a few additions from his "Notitia," which he intended to give in a future publication—and some other interesting particulars, will meet with a welcome reception from the literary world in general.

Stevenson, Matchett, and Stevenson.

January, 1812.

Original Dedication.

TO

THE RIGHT REVEREND

EDMUND KEENE, D. D.

LORD BISHOP OF ELY.

My Lord,

HAVING been placed by Bishop Mawson under the immediate Patronage of the See of Ely, I naturally apply myself to your Lordship, for Protection to the following History; in which I have traced out and represented many Antiquities respecting your Cathedral: Many more, I am sensible, still remain well deserving a distinct Illustration: And I readily profess myself to bear such a Partiality to this Subject, as will tempt me to make it the future object of my Literary Amusement.

In the mean time, as by general Character for Candour and Publick-spirit, I cannot help carrying your Lordship into a resemblance of my former Patron, be pleased to accept my good Wishes, that You may attain the same length of Days, with equal Honour.

I beg leave to subscribe myself,

Your Lordship's

dutiful and obedient

humble Servant,

JAMES BENTHAM.

Ely, Jan. 25, 1771.

Note.—To this Dedication was prefixed the Arms of Dr. Keene. *Vide* pl. xiv. No. 51.

PREFACE.

THOUGH the History of any particular Church may, at first view, be deemed a subject too confined to be the object of publick attention; yet I should willingly hope, that the CHURCH of ELY will be allowed to be one of the most curious Monuments of Ecclesiastical Antiquities in this Kingdom: and therefore meriting some kind of distinction. The History of it, I have divided into Five Periods; the First begins with the foundation of a Church and Monastery at Ely by ETHELDREDA a Queen of the Northumbrians, A. D. 673, and shews the state of it under several Abbesses, 'till the destruction thereof by the *Danes* in 870:—the Second contains the state of this Church, whilst in possession of the Secular Clergy, to 970:—the Third takes in the refounding of the Monastery for Monks, by King *Edgar*, in 970, with the government of it under Ten succeeding Abbots:—the Fourth begins with the conversion of the Abby into a Bishoprick, by King *Henry I*, in 1109, and includes the succession of Bishops, to the dissolution of the Monastery under King *Henry VIII.*—and the Fifth commences at the establishment of a Dean and Prebendaries by that King, in 1541, extending to the present year 1771.

To the Publick I think it not improper to apologize, for letting some parts of my Historical Account of the Monastery appear with a Legendary cast. This may seem strange and liable to censure in any Age of improved Knowledge: But having resolved to draw my Materials from Original Writers, I could not well avoid that inconvenience without a reprehensible affectation. Indeed the strain of Writing, and turn of Sentiment prevailing in different Ages, carry with them no inconsiderable (perhaps it is one of the surest) tokens of their different tempers and true characters.—In this view therefore I hope to stand clear of all reasonable censure; for with equal propriety it

might be expected of me to criticise upon the style of writing, and shew how inferior that of *Beda*, *Thomas Eliensis*, *&c.* is to *Livy*, *&c.*; as that I should all along have broken the thread of History, (Monkish as it sometimes is,) in order to refute those erroneous principles in which some of the Reflections are founded.

To obviate in some measure any objections that might be made to a mere local History; I have endeavoured to enlarge and diversify the prospect; I hope, without being thought to deviate too much from the main object: and by way of Introduction, have prefixed a general and very succinct account of the Advancement and Progress of Christianity in this Kingdom, previous to its settlement among our Saxon Ancestors; at which Æra our History properly begins.

The Temporal Jurisdiction, which the Bishops of Ely have always enjoyed, is such a striking circumstance in our History, as could not well be passed over without some particular notice: I have therefore extended my inquiries on that head, and endeavoured to trace its origin; and doubt not but I have sufficiently proved it to have been coeval with the Church, and at first settled on her Monastery by the Royal Foundress herself; and there to have continued, only with some small interruption, 'till it became at length vested in the Bishop, where it now resides. Some further account of this matter, and the exercise of that Jurisdiction, having been drawn up, at my request, by a worthy Friend, the Reverend Mr. Warren, Prebendary of this Church, in a learned and judicious *Historical Account of the Royal Franchise of Ely*, the reader will find printed in the *Appendix*.

As my subject naturally led me to consider the particular modes of Building used in this Church and Monastery, I have ventured to enlarge my reflections on that head, by some general observations and inquiries into the state of Architecture at different periods. To some persons perhaps, these reflections may appear of no great import-

ance, or rather foreign to the main purpose; whilst others may view them in a very different light.—I cannot help thinking, that the History of what is called *Gothic* Architecture in this Kingdom; its origin, progress, and state in different periods and ages, must afford an agreeable and useful entertainment to every curious and inquisitive mind: and I am apt to flatter myself, That the Notices I have given, and the quotations I have made from our best and most ancient Historians, and other occasional Writers, relative to it, may be of use to such as may hereafter have occasion to make further inquiries into a Subject, that is at present somewhat obscure, as having never yet been professedly treated of.

In the prosecution of this Work, I have sometimes been led into critical Disquisitions: they are but few; and when they happened to be over-long, rather than embarras the Narrative, I have thought proper to assign them a place in the *Appendix*, with one or two others, of the same kind, communicated to me by my Friends, whose Names are prefixed; together with a variety of ancient Charters, and other authentick Writings, which may serve to illustrate, confirm, or explain the subject matter treated of in the course of the History.

It would be needless here to recount the various sources, whence I have drawn my Materials, as I have generally cited my authorities; only in respect to such MSS as are not generally known, it may not be improper to observe, that by *Vet. Lib. Elien. MS,* which I had frequent occasion to cite, is meant, the *Old History of Ely* written by *Thomas* a Monk of this Church; a very ancient Copy of which is preserved in the Church Library at Ely: It consists of three parts; the First, concerning the Site of the Isle of *Ely*, with some account of S. *Etheldreda* and three succeeding Abbesses; the Second, of the times of the Abbots; and the Third, of the times of the two first Bishops, ending with the death of *Nigellus*, who died in 1169. *MSS Epi Elien. A, B, M, P, R,* are ancient MS Volumes in Folio belong-

ing to the Bishop, marked severally with those Letters, and kept at *Ely-House Holbourn;* consisting of ancient Records and Evidences of various kinds, relating to the Church of *Ely;* as Registers of Papal Bulls, Royal Grants and Confirmations of Liberties, Charters and other authentick Evidences, from the earliest times, down to the Reformation: besides these, there are extant many Registers of particular Bishops, as *Montacute*, *L'Isle*, *Arundel*, *Fordham*, *Bourgchier*, *Gray*, *Alcock*, *West*, *Goodrich*, *Thirlby*, *Cox*, *Heton*, and most of the succeeding Bishops: the oldest of them are deposited in the Bishop's Registry at *Cambridge*; and the rest at *Ely-House Holbourn*, or the Bishop's Palace at *Ely*: The Institutions and other Acts relative to this See, during its long vacancy after the death of Bishop *Cox*, are to be found in the Registers of Archbishops *Grindall* and *Whitgift*, in *Lambeth* Library. To these may be added, many other Records in possession of the Dean and Chapter, and preserved in their Muniment-room; Registers of Grants and Confirmations, original Rolls, and yearly Accounts of several Officers of the Monastery, before the Dissolution thereof.—There are many other ancient, curious and valuable MSS, that I have had recourse to, and cited occasionally; but these being for the most part such as are reposited in the *British Museum*, the *Bodleian*, and other publick Libraries, are better known, and therefore need not here be particularly mentioned.

My grateful Acknowledgements are due to the Rev. Mr. *Cole* of Milton near Cambridge, to the Rev. Mr. *Warren* Prebendary of *Ely*, and to *Thomas Gray*, Esq. of Pembroke-Hall; for their kind assistance in several points of curious Antiquities:—to the Rev. Mr. *Hughes*, Vice-President of Queen's College, for his friendly attention to the Work in passing through the Press: to Mr. *Essex* Architect of Cambridge, for his judicious communications in Matters of Architecture:—and to my Brother Mr. *Bentham* of Cambridge, for his projecting and superintending this Work, (the last he concerned himself with) in respect of Typography, upon a Plan truly adequate to the

the dignity of the Fabrick, which it describes.—The same tribute of Thanks will, I hope, be accepted by those Noble Persons and Gentlemen, who have so generously contributed to the Engraving of the Plates; without which kind assistance, the Book could not have been afforded to the Subscribers, under a very advanced price.

This Work, except part of the Appendix and Index, having been printed in the life time of Bishop MAWSON; I shall here add the following Inscription, &c. by way of conclusion to my account of him, p. 214.

SACRED BE THE MEMORY OF
DR. MATTHIAS MAWSON,*
WHO FOR SIXTEEN YEARS
PRESIDED IN THE EPISCOPAL SEE OF ELY,
WITH TRUE CHRISTIAN DIGNITY;
A DIGNITY RESULTING FROM
PIETY AND BENEFICENCE,
MILDNESS AND CONDESCENSION,
VIGILANCE AND ACTIVITY:
EVERY SCHEME,
IN WHICH THE HONOUR AND WELFARE
OF HIS CATHEDRAL CHURCH AND THE ADJACENT COUNTRY
WERE CONCERNED,
FOUND IN HIM AN ABLE COUNSELLOR,
A ZEALOUS AND MUNIFICENT PATRON.
BY HIS REPEATED KINDNESSES,
THIS WORK OF ELY-ANTIQUITIES
WAS ENCOURAGED:
AN UNDERTAKING LABORIOUS IN ITS PROGRESS,
BUT PLEASING TO THAT AFFECTION,
WITH WHICH THE AUTHOR MUST EVER REGARD
HIS NATIVE PLACE.

ELY, Jan. 28, 1771.

* This venerable Prelate, having enjoyed uncommon vigour, both of Mind and Body, died at *Kensington* Nov. 23, 1770; Aged 88 years; and is interred in the North Isle of the New Choir; the Decoration of which latter had been greatly promoted by his judicious Advice and Liberality; (see p. 214, 285.) Among his Donations by Will, he has left to *Corpus Christi* College in *Cambridge*, of which he had formerly been Master, 9000*l.*; 6000*l.* of which, are to be applied to the purchase of Lands, for founding Scholarships; and the remaining 3000*l.* to be laid out in rebuilding the College: The Bishop of Ely for the time being, is appointed Visitor of this Foundation; and the Money left for rebuilding the College is not to be laid out, without his Lordship's approbation.

Bishop

Bishop MAWSON, the Fiftieth Bishop of this See, was succeeded by EDMUND KEENE, D. D. Bishop of *Chester*, Rector of *Stanhope* in the Bishoprick of *Durham*, Son of Mr. *Charles Keene* Merchant, of *Lynn Regis* in *Norfolk*, (where he was born,) and Brother of Sir *Benjamin Keene*, Knight of the *Bath*, many years Ambassador at the Court of *Madrid:* He was educated at the *Charter-House*, and thence admitted of *Caius* College, *Cambridge*, in 1730; where having taken his Degree of B. A. in 1733, and that of M. A. in 1737; he was elected Fellow of that Society; but afterwards removed to St. *Peter's* College, on being appointed Fellow thereof in August, 1739; and was made Master of that College, Dec. 31, 1748: He proceeded to his Degree of D. D. the Commencement following; and was elected Vice-Chancellor of the University two succeeding years, viz. 1749, and 1750. On the Death of Dr. *Peploe*, in 1752, he was promoted to the See of *Chester*, where he rebuilt the Episcopal Palace, at a very considerable expense: having likewise before made great improvements in the House and Gardens belonging to the Rectory of *Stanhope*. In the year 1754, he resigned the Mastership of St. *Peter's* College, in favour of Dr. *Edmund Law*, then Archdeacon, and now Bishop of *Carlisle:* And on the decease of Bishop *Mawson*, was translated to the See of *Ely*, and confirmed Bishop thereof, Jan. 22, 1771; agreeably to the united wishes of his whole Clergy and Diocese.

Feb. 17, 1771.

CONTENTS.

	PAGE
INTRODUCTION, SECTION I. Of the first Settlement of Christianity in Britain — —	1
SECT. II. Of the Ruin of the British Church by the Saxons — — — — —	4
SECT. III. Of the Conversion of the Saxons — — — — — — —	7
SECT. IV. The East-Angles converted to Christianity — — — — — —	10
SECT. V. Historical Remarks on Saxon Churches — — — — — —	15
SECT. VI. Improvements in Architecture by the Normans — — — — —	32
The Life of S. Etheldreda, Foundress of the Church, and first Abbess of the Monastery of Ely, and of the other Abesses — — — — — — — — — —	45
Of the Destruction of S. Etheldreda's Monastery at Ely by the Danes — — — —	64
The State of the Church at Ely, till the Restoration, of the Monastery by King Edgar — —	70
The Restoration of the Monastery by King Edgar — — — — — — — —	71
Abbots of Ely — — — — — — — — — — — —	73
The Administration of the Abby granted to Hervey Bishop of Bangor during the Vacancy on the death of Richard the last Abbot — — — — — — — — —	119
Bishops of Ely — — — — — — — — — — — —	130
Priors — — — — — — — — — — — —	215
An Account of the new Foundation of the Church of Ely by King Henry VIII. — — —	225
Deans of Ely — — — — — — — — — — — —	227
Prebendaries — — — — — — — — — — — —	241
A Dissertation concerning the Archdeaconry of Cambridge and of Ely — — — —	269
Archdeacons of Ely — — — — — — — — — — —	271
A List of the present Minor Canons, &c. — — — — — — — —	281
A general Description of the Cathedral and other Buildings — — — — — —	282
A Catalogue of the Prints — — — — — — — — — —	290

APPENDIX.

I. CARTA Regis Eadgari, de Institutione Abbatiæ Eliensis — — — —	*1
II. Carta Regis Edwardi Confessoris, Libertatibus Ecclesiæ Eliensis — — —	*2
III. Privilegium Papæ Victoris II. de Libertatibus Ecclesiæ Eliensis — — —	*3
IV. Remarks on the Tabula Eliensis, (Plate XIII.) — — — — —	Ib.
Further Remarks on the same, by Mr. Cole of Milton — — — —	*5
V. Variæ Cartæ Regis Willielmi Conquestoris Angliæ, de Libertatibus et Consuetudinibus Ecclesiæ Eliensis — — — — — — — — —	*9
VI. Epistolæ Variæ, de mutatione Cœnobii in Episcopatum — — — —	*11
VII. Carta Regis Henrici, quomodo Abbatiam de Ely in Episcopatum transmutavit —	*13
VIII. A Dissertation on the foregoing Charter of King Henry I. and a Defence of it, against the Objections made to it by Mr. Seldon and Mr. Wharton — — —	*14

CONTENTS.

PAGE

IX. Carta Regis Henrici I. de Libertatibus Ecclesiæ Eliensis — — — — *17
X. Carta ejusdem Regis de adquietatione Villæ de Hadham — — — — Ib.
XI. Carta ejusdem Regis, quod Monachi de Ely quieti sint de Theloneo — — *18
XII. Alia Carta ejusdem Regis, de eodem — — — — — — — Ib.
XIII. Carta ejusdem Regis, de concessione Feriæ de Ely ad Festum Sanctæ Etheldredæ *18
XIV. Carta ejusdem Regis, quod homines Sanctæ Etheldredæ quieti sint a Scyra et Hundreda Ib.
XV. Carta ejusdem Regis, de Possessionibus Ecclesiæ Eliensis colligendis — — Ib.
XVI. Carta ejusdem Regis, contra Invasores terrarum et bonorum Sanctæ Etheldredæ — Ib.
XVII. Carta ejusdem Regis, de Libertatibus Quinque Hundredorum — — — *19
XVIII. Carta ejusdem Regis, de acquietatione de Warda Militum in Castelo Regis de Norwic Ib.
XIX. Carta ejusdem Regis, de Servitio Militum — — — — — — Ib.
XX. Carta ejusdem Regis, de acquietatione 40 Sol de Wardpeni — — — Ib.
XXI. Carta ejusdem Regis, de relaxatione 40 Librarum Scutagii — — — — *20
XXII. Carta Regis Henrici I. de Concessione Abbatiæ de Chateris Ecclesiæ Eliensi — Ib.
XXIII. Carta ejusdem Regis, de Libertate Hundredorum Sanctæ Etheldredæ — — Ib.
XXIV. Alia Carta ejusdem Regis, ne homines Episcopatus Eliensis placitent, nisi ubi solebant placitare — — — — — — — — — — — Ib.
XXV. Carta ejusdem Regis, quod Res Abbatiæ æquo et justo modo dividantur — — Ib.
XXVI. Carta Hervei Episcopi Eliensis, de rebus quas permisit et concessit Monachos habere *21
XXVII. An Historical Account of the Royal Franchise of Ely; by the Rev. Mr. Warren, Prebendary of Ely — — — — — — — — — Ib.
Laudum sive Arbitrium inter Johannem Episcopum Eliensem, et Willielmum Priorem Elien. fact. A. D. 1417, de juribus eorum et successorum utriusque Partis. *27
XXVIII. Pensio annua Waltero Lempster, M. D. a Dnõ Gul. Gray Epõ concessa — — *34
XXIX. Installatio Johannis Morton Episcopi Eliensis. — — — — — — Ib.
XXX. The Servyces at the Stallation of the Bishop of Ely (Morton.) — — — *35
XXXI. Mandatum pro Declaratione pretensæ jurisdictionis per Romanum Pontificem usurpatæ, ac in hoc Regno Angliæ extirpatæ, et ut Nomen Papæ in omnibus Libris ecclesiasticis deleatur. — — — — — — — — — *36
Injunctiones Thomæ (Goodrich) Epi Elien de Imaginibus, Reliquiis, &c. amovendis. *37
XXXII. Petition of Matthew Parker ABp. elect of Canterbury, Edmund Grindall Elect of London. Richard Cox elect of Ely, William Barlow elect of Chichester, and John Scory elect of Hereford, to Queen Elizabeth; praying that she would forbear making the exchange of their Manors and Lands for Tenths and Impropriate Rectories *37
XXXIII. Reasons for making a Bishop of Elie, (Temp. Eliz.) — — — — — *39
XXXIV. The Boke of the erection of the King's newe College at Elye, with the Names and Portion of livinge assigned to the Deane, and all other Officers appointed for the accomplishment of the same. — — — — — — — — *40
XXXV. Observations on the Arms of the Bishop of Ely, in a Letter from Mr. Cole of Milton. *42
XXXVI. Monumental Inscriptions in Ely Cathedral; exclusive of those of the Bishops and other Dignitaries, which are inserted under their Names in the following Work — *48
A general INDEX. — — — — — — — — — *53
ADDITIONS.

MEMOIRS OF THE LIFE

OF

The Reverend JAMES BENTHAM, M. A.

FELLOW of the SOCIETY of ANTIQUARIES, &c. &c.

As it may be reasonably supposed that every attentive peruser of this work will be desirous of knowing something more of the Author than his name, it is hoped that the following Memoirs will be an acceptable accompaniment to this edition.

Mr. *Bentham* was the fourth Son of the Rev. *Samuel Bentham*, Vicar of *Witchford*, near *Ely*, and descended from a very ancient family, in *Yorkshire*, which had produced an uninterrupted succession of clergymen from the time of *Queen Elizabeth*.[1] After learning the rudiments of the Latin and Greek languages in the Grammar School, at *Ely*, he was admitted of Trinity College, *Cambridge*, March 26th, 1727, where he proceeded B. A. 1730, and M. A. 1738. In the year 1733, he was presented to the Vicarage of *Stapleford*, in *Cambridgeshire*, which he resigned in 1736, when he was made a Minor Canon of the Church of *Ely*.

Shortly

[1] The following Monumental Inscriptions may serve as a concise Genealogy of the Family, for three generations, which now centers in the Rev. *James Bentham*, Vicar of *West Bradenham*, in *Norfolk*.

The Epitaph of the Grandfather of our Author, upon a neat Mural Monument in the North Isle of the Choir at Ely—

M. S.
SAMUELIS BENTHAM, A. M.
Ex antiquâ Stirpe de *Bentham* in Com. *Ebor* oriundi,
Hujus Ecclesiæ per annos 36. Minoris Canonici
Et eodem tempore (per specialem indulgentiam,)
Ob insignem vocis claritatem,
Et decoram in *Sacris* Officiis peragendis *Gravitatem*
Sacelli Regalis Westmonasteriensis Presbyteri,
Et Regii Famulitii a *Confessionibus*
Ecclesiarum Sti *Petri Westmonast.*
Et *Divi Pauli Londinensis*
Minoris Canonici.
Recessit ab hac Ecclesiâ A. D. 1713.
Et ad *Westmonasterium* se totum contulit.
Ibi Mortuus A. D. 1728, Ætat. 77.
Uxorem duxit RUTH ALLESTREE
Matrem familias Providam, Officiosam,
Ex quâ 7 Filios, 3 Filias suscepit.
Illa diem supremum obiit A. D. 1729, Ætat. 77.
Sepeliuntur in Cæmeterio Claustrali *Westmonast.*

The

Shortly after this period, we find him actively employed in reforming the defects which he perceived in the Choral Service of the Cathedral, as appears from the following Extract from a Letter, written by him, to a member of that Church; which is strongly expressive of his good sense, his knowledge of the subject, and his zeal in the cause of Piety and Devotion.

"EXTRACT

The Rev. *Samuel Bentham*, Son of the above, and Father of the *Ely* Historian, is buried in St. James's Church, *Bath;* and a Monument is erected to his and his Wife's memory, under the above, in Ely Cathedral, with this Inscription, as humble as it is just.

In Memory of
SAMUEL BENTHAM, B. A.
And PHILIPPA (WILLAN) his Wife.
Persons much beloved and respected
In this Neighbourhood.
Slender was their Wealth,
But they were Rich in good Works,
Pious, Charitable, Sober minded, Industrious;
They trusted in GOD,
Were contented and happy;
Their Virtues a good Inheritance to their Children.
He was many years Register of this Church,
And Vicar of *Wichford*,
Died at *Bath*, February 4, 1732-3, Aged 52,
And was there buried in St. James's Church;
She died August 7, 1747, aged 66.
They had eight Sons and two Daughters.

JEFFERY died September 7, 1719, aged 8. SAMUEL, Scholar of Trinity Hall, *Camb:* died March 7, 1723-4, aged 19. URSULA died February 17, 1752, aged 27.

These three, with their Mother, were buried here, in the South Transept.—EDWARD, D. D. the King's Professor of Divinity, and Canon of *Christ Church, Oxford*, died August 1, 1776, aged 69, and was there buried.*

JOSEPH, Printer to the University, and Alderman of *Cambridge*, died June 1, 1778, aged 68, and was buried in *Trumpington* Church.—JACOBUS, A. M. hujus Ecclesiæ Canonicus.—THOMAS, A. M. Sacelli Sti Petri apud *Stockport Cestren:* Provin: Minister.†—PHILIPPA.‡—EDMUNDUS, A. M. de *Wotton-Courtney* in Agro *Somerset:* Rector;§—Et GALFRIDUS A. M. hujus Ecclesiæ Canonicus Minori;‖ Superstites, eandem Mortis viam ituri, Parentibus bene merentibus Mense Martio, MDCCLXXXI.
Posuere.

* He was removed, in 1717, from the School, at *Ely*, and admitted at 16 years of age to Corpus Christi College, *Oxford*, under his relation, Dr. *Burton*. He made the Tour of France, &c. with *Robert Hoblyn*, Esq. M. P. for *Bristol*, and his friend, Dr. *Ratcliff*, afterwards Master of *Pembroke College*. In 1729-30, he was Vice-Principal of *Magdalen Hall*, and in the April following he was elected Fellow of *Oriel College*. In 1732 he proceeded M. A. and was appointed Tutor in the College; a duty which he most conscientiously discharged for more than twenty years. In 1743 he took the degree of B. D. and was collated to the Prebendal Stall of *Hundreton*, in the Church of *Hereford*. 1749 he proceeded D. D. and 1754, was promoted to the 5th Stall in that Cathedral. At the persuasion of *Archbishop Secker*, and other learned friends, he reluctantly accepted the King's appointment of him to the Divinity Chair, on the death of Dr. *Fanshaw;* and, in 1763, he was removed to the 8th Stall in the Cathedral. After a short illness, with the serenity of mind and meekness of disposition, which he was remarkable for, he died in the 69th year of his age. He married *Elizabeth*, second daughter of *Thomas Bates*, Esq. of *Alton*, in *Hants*, by whom he had three children—*Edward*, who died young. *Thomas*, M. A. Rector of *Swanton Novers*, cum *Wood Norton*, in the county of *Norfolk*, and Student of *Christ Church, Oxford*, who died 1803, aged 45. He was a pious beneficent good man. *Elizabeth*, who died at *Cheltenham*, July 9, 1803, in the 44th year of her age. She bequeathed £400. 3 per Cent. Consols, to the Infirmary at *Gloucester*. For a full account of the Doctor and his works, see Dr. *Kippis's Biographia Britannica*.

† He is buried at *Stockport*. ‡ She died at *Ely*, Oct. 12, 1804, in her 90th year. § He is buried at *Twickenham*. ‖ The Rev. *Jeffery Bentham* died at the Hill-House, in *Ely*, on the 5th of June, 1792, aged 73. He was Precentor of the Church, and the Minister of Trinity Parish, in that City, and Minor Canon for near fifty years; having, in 1744, exchanged the Vicarage of *Mildretts, in Cambridgeshire*, for a Minor Canonry with Mr. *Tookie*. He was of *Catherine Hall, Cambridge*, and took his degree of B. A. 1777, and M. A. 1780.

"*Extract from a Letter to Mr. Gunning.*

"Reverend Sir,

"At the last meeting of the Musick-clubb, our discourse, you know, turned on Church-musick: upon recollecting what was then said, it was, I think, generally agreed, that there are many disorders in the present manner of performing our Choir-service: you then seemed, and have several times since expressed yourself as desirous to have them reformed.—If my thoughts upon that subject, can be of any service to you in bringing about that good end, it is all I aim at in giving you this trouble.

After assigning other reasons why the King's Scholars should be ordered to forbear singing, he adds, that "Eight trebles would be sufficient to accompany the other parts; for in all Choirs there is, or should be, a due proportion observed in the number of the parts; which consideration, no doubt, is the reason, why the number of them is fixed to eight. Chanting, where it is performed with regularity and decency, is one of the finest and noblest parts of the service; and the words (if the Organist is not so injudicious as to drown the voices by loudness and noise), are heard more distinctly, than they could be when only read by the people. It is the proper business of the organ to lead and conduct the voices with regularity and order, and not to confound them by noise: and it is certain the organ is then too loud, when the voices cannot be distinctly heard: the loudness of the organ ought always to be proportioned to the strength and number of the voices, and should be regulated by them. I *think* that a loud full organ is seldom proper, except in the Gloria Patri, &c. short choruss, and perhaps when some other particular occasions may require it. Flights and airs in chants are as disagreeable to me as a joke or a low pun in a sermon. Chanting can never be performed well, unless all the parts move together, so that even every syllable in the verse should be sung by all the parts, basses, tenors, contra-tenors, and trebles, at the same time, all moving regularly and distinctly to the close.

"Chanting has a great conformity to that kind of musick which the Italians call *Recitativo*, which I take to be a distinct kind of speaking in time and tune: now let us observe how Chants are set to musick, let us take a view of them in score, for that is the only way of judging of any piece of musick. The following things are observable in them: that they are generally set in counterpoint; that they have a middle close, and a full close; and move by quavers, crotchets, and minums. The first syllable in the verse a crotchet, the next syllables (till you come to the *antepenultima* of the middle close, or the division of the verse) quavers, the *antepenultima* and *penultima* crotchets, and the *ultima* of that division a minum (to take breath in, if the verse is long), thus far for the half close: then (beginning at the division of the verse), a crotchet, then quavers, till the last syllable but four, when they move by crotchets again, and the *antepenultima*, a pricked crotchet; (for a grace or little shake before the close) the *penultima* a quaver, and the *ultima* a minum. This is the general proportion as to time, in a well-composed Chant; so that a Chant is as regular as to time, as the Services or Anthems are.

"I must lay it down as a certain rule (especially in Church musick) that the organ, which is to accompany the voices, cannot be too plain and distinct; by which I do not mean to exclude any *graces* in playing, properly so called; but let them be real graces and elegancies, attended with perspicuity and distinctness, that the sense and meaning of the musick be not confounded: thus, when I commend any man as a graceful speaker, I include in my idea, elegance, distinctness, and perspicuity in his words. Exact time then, I say, must be kept in the Chants, as well as in the Services and Anthems. By the bye, what are commonly called graces, whether in singing or instrumental musick, are of use chiefly in solos; there is less occasion for them in musick of two parts, still less in three, and least of all in four parts: so that in Chants, and full Services, and Anthems, there is but little occasion for them.

"A masterly hand upon the organ is chiefly shewn in a distinct orderly manner of playing, so as best to assist and conduct the voices; not by endeavouring to run all possible variations and divisions the ground will bear. Variations and divisions, flights and airy compositions, may be proper enough at a theatrical entertainment, whose end is only to amuse, and delight the fancy; but are very improper in the Church; they dissipate all seriousness of thought and devotion. The style of Church musick is grave and solemn; and its end is to calm and compose the passions, and to excite devotion. This should be observed in all parts of the service, even in the voluntarys.

"It is certain, that in singing with the organ, the organ is designed to assist and conduct the voices, therefore neither should the organ be so loud, but that the voices may be heard distinctly. Some of the stops are improper to joyn with the voices (generally speaking), such as the cornet, furniture, and other loud shrill pipes; not but that they may properly enough be used upon some particular occasions; but the most agreeable to the voice are such as have a mellowness (as it is calléd) in their sound, such as those pipes have which are made of wood of several sorts, and some of the metal ones, particularly the trumpet for a full chorus: but still the loudness of the organ should be in proportion to the strength of the voices, so that they may be heard distinct from it. There is a pitch both in instruments and voices, beyond which they are not tunable; and it requires some judgment in the master to regulate the voices of the boys; for if they are not exerted enough, the sound is flat; if too much, sharp and disagreeable.

"For the more distinctly playing a chant, I think it would be right to observe this rule, that, when the chant begins in the key (as it generally does), the organ should end in the lower octave, where it can be done, as it may always when the key is in G, A, or B: this may perhaps, at first sight, seem an indifferent matter; (it may indeed with respect to the voices) but it is proper to be observed by the organ; because the chords being often the same in the beginning and end of the chant, the singers are apt without this distinction, to begin upon the last syllable of the foregoing verse; but let this distinction be made, and let the last syllable have its due length, and the choir will know exactly when to begin the following verse.

"We have variety of chants composed and adapted to the several subjects of the Psalms; those designed for the Penitential Psalms, are grave and solemn; others grand and majestick,

for

for Praises and Thanksgivings; others there are adapted to the narrative style, which is frequently met with among the Psalms. Upon some days, the several Psalms, that are to be sung at the same time, contain different subjects, one a thanksgiving, the next penitential; in that case the tune is to be changed certainly. Is it not frequent in musick to change the key? Are there not proper transitions from a sharp key to a flat, and from a flat to a sharp? Is not there a great beauty in such transitions when properly made? And when should they be made, but when the words require them?

"As to the *Antiphonal* way of singing in the services, certain it is, that the services are composed to be sung by each side of the Choir alternately; and good reason there is for it; because it would be difficult for the singers to go through the whole (suppose the *Te Deum*, &c.) without stopping; (as there are no considerable rests or pauses in the full services); but by this method there is frequent relief for the voices by turns, and the whole is performed with ease, and without tiring the singers; and besides we loose a great part of the beauty in the full services by not attending to this: it is remarkable, that in the old services (which are perhaps the best we have), such as Tallis's, Bird's, Gibbon's, and Patrick's, there are many passages which require this way of singing to be strictly observed, insomuch that they are insipid without attending to the *Antiphona;* such are those passages which frequently occur following one another, and composed exactly in the same tune, note for note: now if both those passages are sung by the whole Choir, they seem only a dull repetition of the same thing, and are tedious to the ear: but on the contrary, if one of them is sung by one side of the Choir, and the opposite side returns or echoes back the other; in this case it has a fine effect; it raises a noble emulation, in singing the praises of God, and they mutually excite each others devotion.'[1]

"Before I end, I cannot but take notice, that the choristers' disregard of their books, and their not attending to the notes as they sing, makes them depend too much on the ear, and thus hinders all progress in their understanding what they are doing; for singing must be learned by observing their notes; and if they disregard them, and depend much upon the ear, they will never make any considerable progress in singing.

"After all, Sir, I can hardly think we shall be able to make any great proficiency in Church-musick, unless you can revive the good old custom of meeting together once or twice in every quarter of the year, to sing Church-musick: how that custom came to be droped, you may perhaps tell better than I can; but surely it could not be for the sake of saving the Church twenty or thirty shillings a year, which used to be spent at those meetings:[2] for I am fully persuaded that such a sum of money annually applied this way, would go further in improving the Choir in Church-musick, than Dr. Turner's benefaction of a *Thousand Pounds*,[3] to augment the singing-men's places, has yet done.

"I am, Sir, your humble Servant,

"JAMES BENTHAM."

"*April* 5, 1745.

"[1] Instances are numberless: among a thousand others, observe the effect it has in the *Hallelujahs*, at the end of Mr. Clarke's Anthem, *Praise the Lord, O Jerusalem.* [2] "About 20*s.* or less, seldom more, used to be spent on such occasions, and allowed by the Dean and Chapter, which no doubt would still be allowed, on prospect of being of real use and service to the Choir." [3] See Dean Mapletoft's bequest for the same good purpose, p. 236.

Mr.

Mr. *Bentham's* patriotism, and the interest that he took in every thing which was likely to promote the welfare and prosperity of his native place, constitute a very striking feature in his character. Among many instances of this kind, soon after he was made a Minor Canon, his talents were employed in the formation of plans for improving the Fens, and in pointing out the practicability of encreasing the intercourse with the neighbouring counties by means of Turnpike Roads.[1] It will scarcely be credited, at this time, that such projects could be treated with ridicule and contempt: yet, in the midst of his laudable endeavours for the public good, he found full employment for his patience and forbearance. Having, however, in 1757, offered his "*Queries to the Consideration of the Inhabitants of the City of Ely, and towns adjacent,*" he had at length the satisfaction of seeing the public attention directed to his favourite objects, and in 1763, by subscriptions and loans, an Act was obtained for establishing a Turnpike Road from *Cambridge* to *Ely*, and the benefits were extended to other parts of the Isle by subsequent Acts. In justice to the memory of those noble personages, now no more, it should be recorded that *Lord Chancellor Hardwick*, *Lord Royston*, and *Bishop Mawson*, were the steady encouragers and supporters of Mr. *Bentham's* plans, and that *George Rist, Esq.* an Alderman of *Cambridge*, bequeathed 200*l.* towards the Turnpike Road to *Cambridge*, "if begun within a limitted time."

His "*Considerations and Reflections upon the present State of the Fens,*" were published in 1778, with the hope of inducing the public, by draining and inclosure, to improve and render more profitable to the public, that large tract of common, near *Ely*, called *Grunty Fen*, containing near 1300 acres. But his plan for dividing the same having failed, it continues in the same deplorable state. Several improvements, however, have taken place in the culture and drainage of the Fens in consequence of the hints suggested by him.

Notwithstanding Mr. *Bentham* may be supposed to have been fully occupied with the duties of his profession, in the discharge of which he was scrupulously exact, and with his constant endeavours to excite the public attention towards the improvements we have just mentioned; yet he found time to indulge in his favourite study of antiquity, which took early possession of his mind, and especially the *History and Antiquities of the Cathedral at Ely*, with which he was connected.

But what may not be expected from a sound judgment, a considerable degree of penetration, a minuteness of inquiry, great accuracy, and patient assiduity? all which qualifications were happily united in our Author.

Bishop *Tanner's* example, (a Prebendary of the same Stall which Mr. *Bentham* afterwards held) who had honoured the family with many marks of his kindness and friendship, is supposed to have directed our Author's attention to the study of Ecclesiastical Antiquities. Accordingly, in 1756, he circulated among his literary friends, printed lists of the Abbots, Bishops, Priors, Deans, &c. for the purpose of obtaining the best information of the Members of the Church of *Ely*—and we find among his memoranda, the following interesting letters from him,

[1] In pag. 212 will be found an account of the deplorable state of Ely and the country about it, before this time.

him, to the Reverend Dr. *Lyttelton*, Dean of *Exeter*, afterwards Bishop of *Carlisle*, upon the subject of Church Architecture, written in 1758.

"*To the Reverend Dr. Lyttelton, Dean of Exeter.*

"Mr. Dean,

"Reverend Sir,

"What you observe of the lower Arches of the Great Tower, being seemingly built in a very late Gothick stile, is very just, and the occasion of it you rightly judge, was their being new cased with stone since its first erection; but give me leave to observe, that you are under a mistake in thinking the arches and windows above them to be semicircular, for they are all of them a little pointed; and indeed they are the first instance of pointed-arches that I meet with; and as this Tower was built in the reign of Henry II. I imagine pointed arches were first used in England about that time.[1] In respect to the old Saxon Church, you remark that Abbot *Brithnot* was not the original builder of it, but rather the restorer and repairer only of it, about 970, after it had been burnt by the Danes about a century before; the pillars and arches now remaining, you conclude, with great probability were the original ones of the Church built by St. Etheldreda; and if so, they may justly be looked upon as some of the most ancient and venerable remains of Saxon Architecture that we know of.

"We have long wanted more distinct terms to express the several kinds and modes of ancient buildings that are found among us. Modern writers have used the term *Gothick*, to signify all kinds that deviate from the ancient proportions of the Grecian or Roman Architecture; but *Gothick* in that sense is a term too vague and general, for it will comprehend all our ancient Architecture, though as distinct from each other as from any of the regular orders of the Greeks or Romans. With more accuracy, therefore, you use the terms *Saxon*, *Normanno-Saxon*, and what you call strictly *Gothick*, to express the different modes of building, before the Conquest, immediately after it, and that which next succeeded, and continued in use till the Reformation; and though the modes of building are almost infinite, yet perhaps those three terms may be sufficient to distinguish them severally.

"That the Saxons built after what was then called the *Roman manner*, that they employed foreigners to build their monasteries and churches, and brought their Architects from Italy or France, I think we may safely conclude, on the authority of Bede and other Saxon writers. [Bedæ Hist. Eccl. l. 5. c. 21. lin. 17.—& Bedæ vitæ Abbatum Monast. Wyramuth. & Gyrw. pag. 295. Edit. Cant. 1722.] The *Norman* Architecture, which succeeded the *Saxon*, was undoubtedly different from it; it is called by *W. Malmesbury*, who lived in the reign of *Henry* I. *Novum genus ædificandi.* [De Gestu Regum Angl. l. 3. p. 102. Edit. Francfort.] This mode of building was introduced here just before the Conquest; and the first church of the kind was Westminster Abby, built by Edward the Confessor, who having lived many years in the Norman Court, after he came to the Crown, greatly affected all the Norman customs, and was fond of introducing them among us. [Ingulph. Hist. p. 511.—Edit. pr. Gale.]

Matth.

Matth. Paris too, speaking of the same Church, calls it *Novum genus Compositionis:* And *Malmesbury* again, among the works of *Edward* the *Confessor*, tells us, *Ecclesiam ædificationis novo genere fecit.* All our cathedral and conventual churches built or founded in the times of *William* I *William* II. and *Henry* I. and for some time after, were of the same stile; examples enow of which are still extant. Afterwards this mode of Architecture grew out of use, and under *Henry* III. seems to have been quite neglected. The buildings of that age were wholly in another stile, which you distinguish by the name of *Gothick.* When it was first introduced is uncertain; but it prevailed so much in that reign, that the King pulled down the Abby Church of Westminster, built by the *Confessor*, in order to rebuild it in this (then) new mode; and many of our cathedral churches had additions at the east end in the same stile, as St. *Paul's, Ely,* &c.

"All our accounts of ancient Architecture in this kingdom are as yet very imperfect; we have at present, I think, no treatise on what is called *Gothick* Architecture; it seems to me to be one of the desiderata of the curious; and I can easily conceive how acceptable it would be to them; for it might be made to comprehend the *History of Architecture in England,* its progress and perfection, and the various modes of building that have prevailed in this kingdom from the earliest times, taken from the remains of Architecture still in being, *Roman, Saxon, Norman,* and modern *Gothick.* The *Romans,* whilst they continued in *Britain,* had many good buildings among them; and it might be worth while to enquire whether there be any of them still in being. Whilst the *Picts* and *Scots* prevailed, little is to be expected. The *Saxons* were great builders of Churches and Monasteries, parts of which are now existing, that we know of, and probably more, on diligent search, might be found.

"The *Normans* excelled in their Architecture, their designs were vast and noble, and their buildings truly magnificent; their stile differed from the *Saxon,* as I have before observed, and therefore it would be proper to enquire in what respects. But when we come to the *Modern Gothick,* an Historian would find scope enough to enlarge upon; to enquire into its origin; to observe its progress, and to what degree of perfection it arrived at in this kingdom; the characteristics of this stile of building; its pointed Arches, and slender and delicate pillars; its richness, and sometimes even profuseness in the ornamental parts; and the vast variety of tracery that is found both in the roofs and windows of this mode of building.

"Some such design is greatly wanted among the learned, and, I apprehend, might easily be effected by the Society of Antiquarians; the undertaking of it would do honour to the Society, —is in every respect agreeable to their institution; and if once set on foot, materials for composing such an History could not long be wanting. In order to this, it is necessary to have an account of the most considerable buildings whose ages are certainly known, and of others that are curious and uncommon, though uncertain as to their age. It might be recommended to the several Members of the Society, and to others who are curious, that during their recess in the country in the summer, they would make their observations and critical remarks on all the Churches and ancient buildings in their several neighbourhoods with this view; and where there is any thing curious or worthy of notice, draughts might be taken of them. Instructions might be drawn up by some of the Members of the Society who are most capable, and cautions given

in

in judging of the antiquity of any building, on account of the alterations that may from time to time have been made, especially in the windows; for the humour of modernizing the windows, and some other parts, has prevailed so much formerly, that we shall scarce meet with any considerable building of ancient structure but what has undergone some alterations; though oftentimes they have been altered much for the worse.[1] By this means materials might in two or three years be collected for sùch an History; and when they are thus collected some of the Society might be chosen to draw up such an account, with the various observations and critical remarks of the several collectors, with their own observations upon them.

"Give me leave, Mr. Dean, to ask whether such a design, as above, might not easily be set forward by your means, interest and recommendation to the Society? You who are yourself a Lover of Antiquity, and so good a judge of ancient Architecture, will be the best judge of the propriety of such an application to the Society, and I persuade myself will easily pardon the trouble I now give you on this head."

"*To the Reverend Dr. Lyttelton, Dean of Exeter.*

"Mr. Dean,—Reverend Sir,

"The subject of Gothic Architecture is curious, and if well executed must be very entertaining, and therefore I hope Mr. Miller, of Warwickshire, may be prevailed upon to prosecute the work you say he has undertaken.

"I have sometimes had thoughts of introducing a brief essay on *Gothick Architecture,* before the account of the fabrick of our Church, in order to give the reader some notion of buildings that go under that denomination; but, at most, I could propose to myself only a rude essay, which possibly might have some use in giving hints to others who are better qualified for pursuing the subject, and put them on further enquiries.

"Whether such a design would be proper for an introduction to a particular fabrick, or whether my notions of *Gothick Architecture,* as it is usually called, are such as would bear to be exposed to publick view, I much doubt. The mere out-lines of such a design, as they occur to my mind whilst I am writing, (for I have yet wrote nothing on the subject) are these. Concerning buildings in general erected after the fifth century, it is commonly said they were called Gothic, because invented by the Goths. The Goths, I apprehend, were not the inventors of any kind of Architecture; and the most probable account of the matter is this.—It is well known that when the Goths, Vandals, and other nations from the north made an irruption into the Empire, they carried ruin and desolation into all parts wherever they came, destroying most of those noble edifices for which the *Roman* Empire was so celebrated, and proceeded even to Rome itself which they sacked and plundered. During those wars and desolations, religion and learning declined, the liberal arts and sciences gave way, and at last, as those barbarous nations prevailed, seemed almost extinct. Architecture, among the rest, had its

[1] The justness of this observation is particularly exemplified by the Gothic windows introduced into Southwell Minster.

its share in this fatal calamity; the art itself under such discouraging circumstances, became quite neglected, and the great Masters of Architecture found no employment. How long things continued in that unsettled state, it is not here necessary precisely to determine; but history informs us that the Empire long groaned under those miserable confusions that were then introduced. Now it is easy to conceive that, if it continued but half a century, Architecture must quite sink to nothing; for the old masters in the science would in course drop off; and as there was no encouragement to build, so there would be none trained up in the art to succeed them. Peace began to lift up her head again, arts and sciences too in some measure revived, and Architecture among the rest. But we find it was by very slow degrees. The state of affairs in the empire was again in a more settled condition; Churches and other publick edifices began to be repaired, and new ones to be erected. But the Art, having been long neglected, was almost lost; the harmony and just proportions of the regular orders, formed by the study and skill of those great masters that had been in Greece and Rome could not easily be recovered.

"If this be a just representation of things, then perhaps the right way, and to set this matter in its true and proper light, is to consider the art itself as almost lost through neglect; as again in its infancy; and to be learned again as it were *de novo*. In this view of things it is natural to imagine they would begin with imitating those excellent patterns of *Roman* Architecture with which the Empire had formerly abounded, the ruins, at least, of which were then subsisting; and I think it may be made evident that what is called *Gothick Architecture*, in those first ages, when they began to build again, was in imitation of the *Roman*. The first essays in any art are and must necessarily be rude and unpolished; perfection in art is not to be expected at first, but must be formed by labour and study, and will require much time. There were indeed none of what are now called the Regular Orders of Architecture, built in the times that immediately succeeded the Gothick age, as it may be termed; but all Architecture seems to have taken its rise from imitation of the *Roman* and *Grecian*. Its progress towards perfection, either for want of skill and attention to their original types, the *Roman* and *Grecian*, or perhaps for want of due encouragement, was very slow. It was not till within these two last centuries that Architecture has been made thoroughly conformable to the ancient Architecture. *Gothick Architecture* then was not so called because invented by that people; though I own it had its original in the *Gothick* age, but was borrowed from the *Roman* and *Grecian*. Columns and arches were the principal necessaries towards building with stone, and were probably the first objects of imitation. Niceness and perfection in the first attempts to revive a lost art were not to be expected. The cornice, frieze, architrave, and some other ornamental parts were thought unnecessary, and therefore neglected; or they wanted skill and proper materials and instruments to form them. But in the capitals of their columns, there was often a resemblance of the ancient capitals, though not put together in any regular order, and the sculpture indeed was rude and unpolished; but such as might have been expected. In short, parts of every *Roman* and *Grecian* Order occur frequently in the best Ancient *Gothick*, in the capitals and other ornamental parts. The volute, or something like it, is often to be met with in the capitals of pillars in K. Edgar's time, and long before, even in the earliest *Saxon* Buildings. The *Corinthian* Capital is often found in the *Saxon* and *Norman* Architecture; I mean a resemblance of it, but such a resemblance as renders it

it evident from whence it was taken. Our *Saxon* Architecture, Sir Christopher Wren observes, was nearer the *Roman* manner than that which succeeded it; I think he means nearer it than the *Norman* and modern *Gothick;* something to that purpose is mentioned in the *Parentalia,* for I have not the book now by me. Perhaps this may in some measure account for *Bede's* saying that the *Saxon* Buildings were after the *Roman* manner. But I forget that I am writing only a letter; and should, as you desire, refer you to those passages which seem to indicate that there was some considerable difference between the *Saxon* and *Norman* Architecture. 'Videas ubique in villis Ecclesias, in vicis & urbibus Monasteria *novo ædificandi* '*genere* consurgere.' W. Malmesb. de Gest. Reg. Angl.—Inter Scriptores rerum Anglica. post Bedam. Edit. Francof. 1601. pag. 102. and Matt. Paris's Account of Edward the Confessor's Church, at Westminster.—'Defunctus autem Rex beatissimus [Edward Confessor] 'in crastino sepultus est Londini in Ecclesia quam ipse *novo compositionis genere* construx-'erat, a qua post multi Ecclesias construentes exemplum adepti opus illud expensis æmulaban-'tur sumptuosis.'—Matt Paris Hist. Major. Edit. per Wats, pag. 1.

"Since you was at *Ely,* Mr. *Essex* and myself have been examining the remains of a building adjoining to the Deanery, which I remember you took notice of yourself, and thought it to have been *Saxon* Architecture. It is really more curious than we at first apprehended, and we are of opinion that it was built before the Conquest; probably the old Chapter-house, being a lofty room arched over, and supported within by four pillars. Mr. *Essex* has taken a draught of what is now remaining, and a plan of the whole.[1]

"*Ely, June,* 24, 1758. "I am, Reverend Sir, &c. "J. B."

In the above Letters while we trace the origin of his valuable Essay upon *Saxon, Norman,* and *Gothic* Architecture, which precedes this work, we may perceive many ideas which have since been enlarged upon and illustrated by other writers. And although it cannot be ascertained, at this distance of time, that the concluding observations in the first Letter gave birth to the splendid works which have since been given to the world by the Society of Antiquaries, yet it is not improbable, that they might, in some degree, contribute to those publications.[2]

In 1761, he sent out his proposals for publishing this elaborate work at *eighteen shillings.*[3] But although the expences of the drawings, and the engraving of them, were generously defrayed by the several personages to whom the plates are dedicated: and notwithstanding the affectionate liberality of his Brother, in his charges for printing the work, which closed his typographical labours,[4] he was obliged to advance the price to *one guinea,* soon after. In doing

[1] Vide Plate L. fig. 2 and 3.

[2] Plans, Elevations, and Sections of St. Stephen's Chapel, and of Exeter, Bath, Durham, and Gloucester Cathedrals, engraved by Mr. Basier, from the drawing of Mr. Carter, F. S. A.

[3] This was perfectly agreeable with his humility, who never over-rated his own abilities, and was ever ready to do justice to the merits of others.

[4] Which is thus expressed at the end of the work:—"FINIS OFFICII ATQUE LABORIS."

doing this, however, "*he left it to the rest of those who had already subscribed, to act as they should think proper.*" In January, 1764, the book was put to press, and in 1771 it was delivered to the subscribers.

The numerous documents which are referred to by Mr. *Bentham*, in the marginal notes, show the extent of his researches. The voluminous extracts from which he derived his information, fairly transcribed and indexed by himself, are so many proofs of his unwearied attention to the subject; and the minuteness of his investigations may be judged of, when it is recollected that, since he wrote, no new light has been thrown upon the History of *Ely* Cathedral.[a]

It is needless to attempt any panegyric upon a work which has the public voice already so much in its favour, but it is a duty which we owe to the memory of the venerable Author, to do away the unaccountable attempts that have been made to deprive him of the merits of his *Essay on Ancient Architecture*.

In 1783, Mr. *Bentham* found a letter in the Gentleman's Magazine for May, p. 376, which, under the Signature of *S. E.* asserted that Mr. *Gray* was the Writer of the Treatise. In the same periodical work, therefore, for April, 1784, he inserted the following vindication of himself.

"Mr.

[a] It would be unjustifiable, in this place, to pass over in silence, the Account of Prior Crauden's Chapel, with the excellent plates accompanying it, given by Mr. *Wilkins*, Jun. in the 14th vol. of the Archæologia—or Mr. *Miller's* "*Description of the Cathedral*," 8vo. which has gone through several editions, in a few years, and though professedly built upon Mr. Bentham's "Great Work," contains many very ingenious and original remarks upon *Ancient English Architecture*—A Sketch of the Characteristics of *Saxon*, *Norman*, *Early English*, *Ornamental English*, and *Florid English Style*: also an account of some buildings particularly connected with the Church, and the improvements in the Choirs (not finished when the first edition of this work was published) which Mr. B. did not take into his plan, but earnestly recommended to some future representation. (vide p. 289.) Therefore, to this valuable work, embellished with several excellent engravings, the Editor begs leave to refer the reader, for the information concerning these particulars.

It may not be irrelative here to point out for the information of such as make the antiquities of this country their study, and Church Architecture in particular, a few valuable works for the illustration of them. To the splendid publications of the Society of Antiquaries noticed before, may be added, Mr. *Carter's Specimens of Ancient Painting and Sculpture in this Kingdom, from the earliest period, to the Reign of Henry* VIII. 2 vols. folio, containing upwards of 120 plates; and among them several relating to *Ely* Cathedral. Also his "*Ancient Architecture in England*," folio, the first part of which contains 81 plates of the *Orders of Architecture during the British, Roman, Saxon, and Norman Æras*—which the 2d part, now publishing, will continue through the reigns of *Edward* III. and IV. *Richard* II. and *Henry* VI. VII. VIII. a work, the very title of which Mr. Bentham pointed out in his letter to the Dean of *Exeter*, pag. 8, of these memoirs. The accurate perspective views of our Cathedrals, by Mr. *Buckler*, F. S. A. (among which are two of *Ely* from the N. W. and S. E.) also his Views of Colleges and Collegiate Churches, forming a most valuable and magnificent work. The late modest, indefatigable, and ingenious Artist, Mr. *John Halfpenny*, of *York*, the *Hollar*, of this age, has left us an inestimable treasure in his "*Ornaments of York Cathedral*," on 105 plates, 4to, and his "*Remains of Ancient Buildings in York*," on 33 plates, the same size; all drawn and engraved by himself, with the dry points; and at the time of his greatly lamented death, in 1811, he was finishing a set of Views of early Saxon round ended Churches in the same style.

The highly finished Plates of Mr. Britton's "*Architectural Antiquities*," are too well known to require any description of them.

"MR. URBAN, "*Ely, April* 17.

"Having lately observed Mr. *Gray's Treatise on Gothic Architecture,* and Mr. *Bentham's Account of Saxon, Norman, and Gothic Architecture,* frequently cited, and their notions and sentiments generally to coincide, nay, oftentimes to be expressed in the very same words;—Mr. *B.* quite at a loss to account for these extraordinary circumstances, and how to discover the occasion of so remarkable a concurrence of sentiment, diction, and opinions, made all the enquiry he could to obtain a sight of Mr. *Gray's* Treatise above-mentioned, but in vain. Supposing it therefore still to remain in MS. or, if printed, to have been communicated only to some of Mr. *Gray's* select friends, he was forced to give over the pursuit. At length, however, by means of your very useful and entertaining magazine, he has been enabled to unravel the mystery.

"Mr. *Gray's* Treatise, and Mr. *Bentham's* Account, it seems, are one and the same.

"So says your correspondent S. E. in your Magazine for May, 1783, p. 375, in his remarks on Mr. *Ruben D'Moundt.* "The work in which Mr. *Gray's* very curious and judicious "observations upon Gothic Architecture occur, is Mr. *Bentham's* History of the Cathedral "of *Ely,* a book with which I am a good deal surprised Mr. *R. D'Moundt* should be unac- "quainted, who has exhibited so great a profusion of Antiquarian reading. It is proper also "that this gentleman should be informed, that Mr. *Bentham* had very little, if any, inter- "ference with the Treatise on Architecture inserted therein, and which alone has rendered it a "most curious and valuable book."

"After so peremptory an assertion, "That Mr. *Bentham* had very little, if any, interference "with the Treatise on Architecture inserted in his Book," Mr. *B.* must think himself wanting in that regard he owes to truth, and to his own character, if he did not endeavour to clear up that matter, rectify the mistake, and vindicate himself from the charge of having been obliged to Mr. *Gray* for that Treatise, and publishing it as his own.

"Had Mr. *G.* been the real author, Mr. *B.* certainly ought to have been a little more explicit in his acknowledgment of the favour; especially as it would have been no small recommendation of his book, to have informed the reader, that the Treatise on Architecture was composed by so celebrated and distinguished a writer as Mr. *Gray.*

"It was sufficient to Mr. *B.* that Mr. *G.* approved of it, and that he furnished him with several hints, of which Mr. *B.* availed himself, and for which Mr. *B.* thought proper to make his grateful acknowledgment in his Preface; there, indeed, in general terms; but the particulars will appear from Mr. *Gray's* letter to him inserted below.

"The truth is, Mr. *B.* had written that Treatise long before he had the honour of any acquaintance with Mr. *Gray;* and it was that which first introduced him to Mr. *G.*

"It may not be improper to observe, that when the first sheet of the Introduction was composed

posed for the press in 1764, a proof of it was shown (by a friend of Mr. *B.*) to Mr. *G.* the contents of which related to the first introduction of Christianity into this kingdom, and its progress, to the conversion of the *Saxons*, &c. This was thought by Mr. *G.* to have too slight a connection with the principal subject, the History of the Church of *Ely*. However, Mr. *B.* was not informed of Mr. *Gray's* opinion till it was too late, and the sheet had been put to press.

" Some time after (about the beginning of 1765) Mr. *G.* having expressed a desire to see the following sheets; Mr. *B.* then at *Cambridge*, waited on him at *Pembroke Hall* with six of them, and begged the favour of his remarks and correction: and this was the first time that Mr. *B.* had the pleasure of an hour's conversation on the subject with Mr. *G.* It happened fortunately that the two last sheets were composed, but not worked off, which gave Mr. *B.* an opportunity of inserting several additions hinted in Mr. *Gray's* letter, which he inclosed when he returned the sheets to Mr. *B.*

" A transcript of Mr. *Gray's* letter to Mr. *B.* as it sets this matter in a clear light, and will, no doubt, be acceptable and entertaining to your readers, is here subjoined.

" SUPERSCRIBED,

" " TO THE REV. MR. BENTHAM.

" " Mr. *Gray* returns the papers and prints to Mr. *Bentham*, with many " thanks for the sight of them.

" " Concludes, he has laid aside his intention of publishing the first four Sections of his In- " troduction, that contain the settlement and progress of Christianity among the *Saxons*: as " (however curious and instructive in themselves) they certainly have too slight a connection " with the subject in hand, to make a part of the present work.

" " Has received much entertainment and information from his remarks on the state of Ar- " chitecture among the *Saxons*, and thinks he has proved his point against the authority of " *Stow* and *Somner*. The words of *Eddius*, *Richard* of *Hexham*, &c. must be every where " cited in the original tongue, as the most accurate translation is, in these cases, not to be " trusted: this Mr. *B.* has indeed commonly done in the MSS. but not every where.

" " P. 31. He says, the instances Sir *C. Wren* brings were, *some of them at least*, undoubt- " edly erected after the Conquest. Sure they were all so without exception.

" " There is much probability in what he asserts with respect to the *New Norman mode* of " building; though this is not, nor perhaps can be, made out with so much precision as the " former point.

" " P. 35. Here, where the Author is giving a compendious view of the peculiarities that " distinguish

" distinguish the *Saxon* style, it might be mentioned, that they had no tabernacles (or niches " and canopies), nor any statues to adorn their buildings on the outside, which are the prin- " cipal grace of what is called the Gothic ;—the only exception that I can recollect, is a little " figure of Bishop *Herebert Losing* over the north transept door at Norwich, which appears to " be of that time : but this is rather a mezzo-relievo than a statue, and it is well known, that " they used reliefs sometimes with profusion, as in the *Saxon* gateway of the abbey at Bury, the " gate of the Temple Church at *London,* and the two gates at *Ely,* &c.

" " The want of pinnacles, and of tracery in the vaults, are afterwards mentioned, but may " as well be placed here too (in short), among the other characteristicks.

" " Escutcheons of arms are hardly (if ever) seen in these fabricks, which are the most fre- " quent of all decorations in after-times.

" " P. 34. Beside the Chevron work (or zig-zag moulding) so common, which is here men- " tioned, there was also,

" " The *Billeted-moulding,* as if a cylinder should be cut into small pieces of equal length, " and these stuck on alternately round the face of the arches, as in the choir at *Peterbo-* " *rough,* and at *St. Cross,* &c.

" " The *Nail-head,* resembling the heads of great nails driven in at regular distances, as in " the nave of *Old St. Paul's,* and the great tower of *Hereford,* &c.

" " The *Nebule,* a projection terminated by an undulating line, as under the upper range of " windows on the outside at *Peterborough.*

" " Then to adorn their vast massive columns there was the *Spiral-Groove* winding round " the shafts, and the *Net,* or *Lozenge-work,* overspreading them ; both of which appear at " *Durham,* and the first in the undercroft at *Canterbury.*

" " These few things are mentioned only, because Mr. *Bentham's* work is so nearly com- " pleat in this part, that one would wish it were quite so. His own observation may doubtless " suggest to him many more peculiarities, which, however minute in appearance, are not con- " temptible, because they directly belong to his subject, and contribute to ascertain the age " of an edifice at first sight. The great deficiency is from Henry the VIth's time to the Re- " formation, when the art was indeed at its height.

" " P. 36. At *York,* under the Choir, remains much of the old work, built by Archbishop " *Roger,* of *Bishop's-bridge,* in *Henry* IId's reign ; the arches are but just pointed, and rise " on short round pillars, whose capitals are adorned with animals and foliage.

" " P. 37. Possibly the pointed arch might take its rise from those arcades we see in the " early *Norman* (or *Saxon*) buildings on walls, where the wide semicircular arches cross and

" intersect

" intersect each other, and form thereby at their intersection exactly a narrow and sharp " pointed arch. In the wall south of the Choir at St. *Cross* is a facing of such wide, round, " interlaced arches by way of ornament to a flat vacant space; only so much of it as lies be- " tween the legs of the two neighbouring arches, where they cross each other, is pierced through " the fabrick, and forms a little range of long pointed windows. It is of King *Stephen's* " time.

" " P. 43. As Mr. *B.* has thought it proper to make a compliment to the *present set of* " *Governors* in their respective Churches; it were to be wished he would insert a little reflec- " tion on the rage of repairing, beautifying, white-washing, painting, and gilding, and (above " all) the mixture of *Greek* (or *Roman,* ornaments in Gothic edifices. This well-meant fury " has been and will be little less fatal to our ancient magnificent edifices, than the Reformation, " and the civil wars.

" " Mr. *G.* would wish to be told (at Mr. *Bentham's* leisure), whether over the great " pointed arches, on which the Western Tower at *Ely* rises, any thing like a semicircular " curve appears in the stone work? and whether the screen (or rood-loft) with some part of the " South-Cross, may not possibly be a part of the more ancient Church built by *Abbot Simeon* " and *Fitz-Gilbert*?" .

" P. S. The foregoing letter is without date; but that will appear from the circumstances above related.

" Yours, &c.

" JAMES BENTHAM."

Upon reading the above, the Reverend Dr. *Warren,* then Bishop of *Bangor,* wrote as follows to Mr. *Bentham*:—

" I do not know who Mr. *S. E.* is, but Mr. *Amond,* or *Amound,* is a gentleman in *Duke-Street, Westminster,* whose real name is *Burton,* and who is a great reader and writer of Antiquities. As I have not, for some years, taken the Gentleman's Magazine, I did not know how injuriously you had been treated, and I am at a loss to know how such a story and notion first got ground. I have on this occasion turned to your Preface, and I found, in the middle of the second page, you thank me particularly for the Historical Account of the Royal Franchise, &c. And in the last paragraph, you thank all your Friends, generally, from whom you have received any assistance, but there is not one word said of the part in which Mr. *Gray* gave you any information, and I am extremely glad that you happened to have Mr. *Gray's* note by you, as that clears up the matter at once."

In another Letter soon after the above, the Bishop expresses himself thus:—

" I attended the Antiquarian Society on *St. George's* Day, and I took that opportunity of conversing with some of the members concerning the injury that had been done you,

you, by ascribing your Account of *Saxon* and *Norman* Architecture to Mr. *Gray*; and Dr. *Lort* told me that he had always understood that Mr. *Gray* had given it you with his permission to have it printed; but how he came by this notion, he could not tell. Dr. *Nash* also, the Author of the *History of Worcestershire,* told me that he had quoted it as Mr. *Gray's*; but how he came to consider it as Mr. *Gray's,* he could not tell. I have a notion that this conceit must have arisen from some note or passage in Mr. *Mason's* Life of Mr. *Gray,* though I do not recollect any such passage when I read that book; but I think it would be worth while to look over that book carefully with this view."

Upon reference to the above work, the Editor only finds this passage which can authorize such an idea, p. 340.

"It may not be amiss to inform the reader, that Mr. *Bentham's* Remarks on *Saxon* Churches, which make a part of an elaborate Introduction to his *History of Ely Cathedral,* lately published, will convey to him many sentiments of Mr. Gray, as among other Antiquaries, he contributed his assistance to that gentleman, who, in his preface, has accordingly mentioned the obligation."

In consequence of Mr. *Bentham's* reply to *S. E.* the following handsome apology appeared in the Gentleman's Magazine for July following, p. 505.

"It is with extreme pleasure, Mr. *Urban,* that I take this opportunity of apologizing to the Reverend Mr. *Bentham* for my unintentional error in ascribing his remarks upon Gothic Architecture to Mr. *Gray*; and I term this apology a pleasure, in as much as I regard the cause of it to have been the means of calling forth hidden genius, and and of tracing merit to a source, which I could ever wish to flow.

Yours, &c. *S. E.*

This, it might be expected, with what had been published by Mr. *Bentham,* would have set the matter at rest, and have left him in the quiet enjoyment of his well-earned fame. But while the work was reprinting in 1811, the following preface to the article "Gothic Architecture" appeared in *Dr. Rees' New Cyclopædia.*

"*The Rev. Mr. Bentham in his History of the Church of Ely, or rather the Poet Gray, who drew up the Architectural part of that work.*"

To this bold and unqualified assertion, the following reply may be sufficient. What has been offered here to substantiate Mr. *Bentham's sole right* to the merits of the essay in question, it is hoped will be read by the *Rev. John Milner, D. D. F. S. A.* &c. who is announced in the Cyclopædia, as the writer of the paragraph, and that it will produce from him the same public and manly apology for his error, as S. E. thought it proper to make. If not, Mr. *Bentham's* cause must be left to the judgment of the public, and the Doctor to the enjoyment of his own feelings.

Mr. *Bentham's* anxiety for the preservation of the Dome and Lantern, and of the Eastern

end of the Cathedral, which were in a most dangerous state (vide pag. 284) as well as for the general repair and improvement of the Church, but particularly for the removal of the Choir, we learn from the copies of his letters to several of the nobility, and many of his friends, exciting them to promote the undertaking, and to contribute to the expence. Bishop *Mawson*, upon Mr. *Bentham's* representation, most liberally subscribed 500*l*. The Dean, and other Members of the Church, followed his Lordship's example. Printed reasons for removing the Choir, with a plan and elevation of the intended Choir, were industriously circulated by Mr. *Bentham*, in 1759;[1] Contributions were received by him, and he was requested to act as Clerk of the Works to that very able Architect, *Mr. Essex*. The work was begun in 1769, and the recorded acknowledgements of the Body, are lasting testimonies of Mr. *Bentham's* indefatigable industry, his attention, and judgement, which contributed in no small degree to the success of the work.

Bishop Mawson, who entertained a most favourable opinion of our Author, and knew how to appreciate his merits, presented him to the Vicarage of *Wymondham*, in *Norfolk*, 1767; and upon his resignation of that Living the year following, to the Rectory of *Feltwell St. Nicholas*, in the same county, with the intimation that the latter was to be considered as an earnest of his Lordship's future favour, when a proper opportunity should offer; and the valuable Living of *Stretham*, near *Ely*, was intended for him, but, death removed that worthy Prelate before the Rectory became vacant.

In 1774, the Rectory of *Northwold*, in *Norfolk*, becoming void by the decease of Dr. *Oram*, Bishop *Keene* presented it to Mr. *Bentham*, and he was induced to give it up in 1779, for a Prebendal Stall in the Church of *Ely*. He did not by this exchange increase his income, but he gratified his partiality for his native place, and the Church with which his family had been connected, without intermission, for more than 100 years. This attachment is most feelingly expressed in his grateful tribute to the memory of Bishop *Mawson*, pag. 4. of the preface to this work; and in the following extract from his letter to Bishop *Keene*, upon his being presented to the Living of *Northwold*.

"*Ely, Mar.* 15, 1774.

"When your Lordship mentioned as a condition of your giving me *Northwold*, that I should reside there, I cannot persuade myself that you mean constant residence throughout the year. My Lord, I have lived near sixty years of my life at *Ely*; my friends, relations, and acquaintance, and all my connections are there; and I have, by my more than ordinary attention to promote the welfare of the place, contracted a more than common love and esteem for it, and particularly for the Church of *Ely*, whose honour and reputation in the world has been the chief object of my life to advance. To think then of quitting the place wholly; to have no more connection with it; and at my time of life and infirm state of health, either to sit down solitary in a place I have not been used to, or else to form new acquaintance, new friendships, new connections so late in life, is what I cannot dwell upon, without anxiety and uneasiness of mind.

[1] The substance of this paper, which was subscribed by the Dean and Chapter, will be found, p. 285; and the Print of Mr. Essex's original design for the Choir is given in the Addenda to this Edition.

"I am

"I am perswaded, therefore, that your Lordship will not think it unreasonable to dispense with such strict residence as this; especially as my intention and design is, God willing, to furnish the house as soon as I conveniently can, and reside some months in the year at *North-wold;* and as I cannot undertake to do the whole duty of that, or indeed of any other parish, in my infirm state of health, I think it necessary to have a curate resident upon the place throughout the year; so as to have it in my power to attend to my health, and to visit my friends and relations as often as it is convenient. And this is what I humbly request your Lordship's leave to do, as it will greatly tend to make my life easy and comfortable."

In 1783, the Rev. *Edward Guellaume* presented Mr. *Bentham* to the Rectory of *Bowbrick-Hill, Bucks.* From that time, to the close of his life, he continued to make collections for the illustration of the *Ancient Architecture of this Kingdom;* which, however, his various avocations prevented him from arranging.

With such talents and pursuits, accompanied with a modest unassuming manner, it is scarcely necessary to add, that the *venerable Historian of Ely Cathedral,* possessed the respect and esteem of all who knew him; and this humble attempt, to do justice to his merits and abilities, cannot close better than with the tribute which was paid to his memory by his nephew, the late Rev. *Thomas Bentham,* upon his death, in 1794.

"Mr. *Bentham* was naturally of a delicate and tender constitution, to which his sedentary life and habits of application were very unfavourable; but this was so far corrected by rigid temperance and regularity, that he was rarely prevented from giving due attention either to the calls of his profession, or the pursuits of his leisure hours. He retained his faculties in full vigour to the last, though his bodily infirmities debarred him latterly from attendance upon public worship, which he always exceedingly lamented, having been uniformly exemplary in that duty.

"He read, with full relish and spirit, most publications of note or merit as they appeared, and, 'till within a few days of his death, continued his customary intercourse with his friends. Though temperate and abstemious to a great degree in his own person and habits, he lived generously and hospitably with the society of the place, to which he endeared himself by the most gentle, inoffensive, and benevolent demeanour.

"Of himself, he never spoke or thought, but with the greatest diffidence and modesty: of others, with equal candour and charity. Always ready to credit and diffuse every favourable representation of their conduct; feeling a real uneasiness whenever any thing to their disadvantage was mentioned in his presence, and discouraging, by the most marked disapprobation, every attempt to disparage their merits and reputation.

"But the ruling affections of his soul, and those which shone forth most conspicuous in his character, and spread an engaging kind of sanctity over his countenance and whole demeanour, were his unfeigned humility and piety.

"These

"These had been his refuge and consolation, under some severe and trying circumstances; and to these, he resorted in the same humble confidence, at the close of life, supporting himself, and strengthening the hopes of others, by sentiments of piety and resignation suitable to that supreme respect for religion which he had manifested, in every occurrence of his life.

"He died, at his Prebendal House, in the College at *Ely*, where he constantly resided for the greater part of his life, on the 17th of November, 1794, aged 86, leaving only one Son, the Reverend *James Bentham*, Vicar of *West Bradenham*, in *Norfolk*; for which preferment he is indebted to the kind patronage of the Honourable and Right Reverend *James Yorke*, Bishop of *Ely*."

Mr. *Bentham* was twice married—first, in 1746, to Miss *Elizabeth Sutton*, of *Yorkshire*, who died 1750, and is buried in the South Isle of the Cathedral at *Ely*, with her daughter and only child, *Elizabeth*, aged 17 years.—His second wife was Miss *Mary Dickens*, of *Trinity* parish, in *Ely*, to whom he was married 1752: she died 1780, and by her he had a daughter, who died under age, and one son, the above *James*.

He was interred in the South Isle of the Choir of the Cathedral, where a very neat Mural Monument has been put up to his memory, in a canopyed niche, with the following Inscription, from the pen of the present Reverend and learned Dean, *William Pearce*, D. D. Master of *Jesus College, Cambridge*.

H. S. S.
JACOBUS. BENTHAM. A. M.
HUJUS. ECCLESIÆ.
PRIMUM. CANONICUS. MINOR.
DEINDE. CANONICUS.
BOW. BRICKHILL. IN. AGRO. BEDF. RECTOR.
IN. HAC. ÆDE. RENOVANDA.
IN. PALUDIBUS. EMUNIENDIS.
IN. VIIS. PUBLICIS. STERNENDIS.
IN. ECCLESIÆ. HUJUS. HISTORIIS.
EXPLICANDIS. ORNANDIS.
PER. TOTAM. FERE. VITAM.
OCCUPATUS.
ALIIS. NON. SIBI. VIXIT.
OB. NOV. XVII. MDCCXCIV. ÆT. LXXXVI.
ET. MARIA. (DICKENS).
UXOR. EJUS. AMANTISSIMA.
OB. JUL. XIV. MDCCLXXXI. ÆT. LXIV.

Norwich, Feb. 1812. *W. S.*

BENTHAM PEDIGREE.

ARMS.—Quarterly, argent & gules, a cross flory countercharged of the field between two roses, gules, and two suns, or.

Granted, by William Harvey Clarencieux, to Bishop Bentham, 6th April, 2d Elizabeth.

Grant in the possession of Wm. Bentham, Esq. Upper Gower-street, London.

THOMAS BENTHAM, Bishop of Litchfield and Coventry. Born at Shirebourn, in Yorkshire, 1513. (1) Educated at Magdalen college, Oxford, A. B. 20th February, 1543. Admitted Perpetual Fellow of that college 16th November, 1546, A. M. 1547. Ejected on account of his religion, temp. Q. Mary, afterwards an exile at Zurich and Basil, in Switzerland. Nominated to the See of Litchfield and Coventry, 2d Elizabeth His *Conge de Elire* bears date 26th December, 1559. Election January 15th, and Consecration March 24th following. Had the Temporalities restored to him 20th February, 1559, S. T. P. 30th October, 1566. Ob. 19th February, 1578, æt. 65. Buried at Eccleshall, in Staffordshire, in the Chancel of that Church, where is a Monument to the memory of himself, his wife, and children. (2) = **Matilda . . . . .** survived her husband, and was buried with him.

- Thomas Bentham, admitted Prebendary of Offley, in Litchfield Cathedral, 15th April, 1578. (3)
- Joseph Bentham, = ... Clerk.
  - Joseph Bentham, = **Martha . . . . .** Vicar of Weekly, co. of Northampton, afterwards Rector of Broughton, in the same county. *Comp. pro primit*, 13th January, 1631. Sequestered by order of Parliament, 13th July, 1643 Restored 29th September, 1660. Ob. 16th April, and buried at Broughton, 19th April, 1671, æt. 77. Monumental Inscription. (4)
- John Bentham.
- Another child.

Joseph Bentham, S. T. P. *per Literas Regias*, 1669. Rector of Lowicke, co. of Northampton. *Comp. pro primit* 26th June, 1648. Buried at Lowicke, 20th February, 1692. (8) = **Frances Maydwell,** daughter of Godfrey Maydwell, of Cranford, co. of Northampton, Esq. 1st wife. = **Mary, widow of . . . . Blundell,** 2d wife.

Samuel Bentham, Rector of Knebworth, co. of Herts, 1649. (6) Prebendary of Welton Reval, in Lincoln Cathedral, 6th June, 1667. Resigned same, 1669. (7) Buried at Knebworth, 13th October, 1703. (8) = **Edith . . . . .** Buried at Knebworth, 15th Feb. 1664. 1st wife. (8) = **Elizabeth . . . . .** Buried at Knebworth, 5th Sept. 1708. 2d wife. (8)

- **Ursula Bentham,** married . . . . . Harris.
- Two other children.

- Judith, baptised at Knebworth, - - - 1665
- Eady, do. - - - 1657
- Edith, do. - - - 1657
- Joseph, do. - - 1659
- Joseph, do. - - 1659
- Ann, do. - - - 1661
- Martha, do. - - 1663(8)

Samuel Bentham, baptised at Knebworth, 19th January, 1663, educated at St. John's college, Cambridge, A. B. 1674, A. M. 1678. Minor Canon of Ely Cathedral, resigned 1713. Minor Canon of Westminster Abby and St. Paul's. Vicar of Hoo, co. of Herts. (9) Chaplain of the Chapel Royal, Westminster, and Confessor to the Royal Household. Ob. 1728, æt. 77. Buried in the Cloisters, Westminster. A Monument to the memory of him and his family, is in Ely Cathedral. = **Ruth Allestree,** ob. 1729, æt. 77, Buried in Westminster Cloisters.

- **Ursula Bentham,** baptised at Knebworth, 1669, married 21st Sept. 1691 John Berry, Clerk, Rector of Watton, co. of Norfolk. (8)
  - A daughter, married Samuel Wesley, Clk.
    - Samuel Wesley.
    - John Wesley, Clerk.
    - Charles Wesley, Clerk.
  - Another daughter, married at Lynn, in Norfolk.
  - Mary Berry, died unmarried.
- **Mary Bentham,** baptised at Knebworth, 1676, married 22d October, 1695, Samuel Burton, Clerk, (8) Rector of Wembworth, co. of Devon.
  - John Burton, S. T. P. born at Wembworth, 1696, Fellow of Eton college, Vicar of Maple Durham, co. of Oxford, and Rector of Worplesdon, co. of Surry, married the widow of Edw. Littleton, S. T. P. ob. 11th February, 1771, S. P. æt. 76. Buried in the Inner Chapel, Eton college. (14)
- **Elizabeth,** baptised at Knebworth, 1668
- Thomas, do. 1671
- Richard, do. 1674
- Frances, do. 1678(8)

- **Frances Bentham,** married . . . . . Gardner, 1692.
  - Four children.
- **Joseph Bentham,** S. T. P. Educated at Peter House, Cambridge, A. B. 1674, A. M. 1678, Rector of Stevenage, co. of Herts, (10) Prebendary of Dunham, *alias* Dunholme, in Lincoln Cathedral, 1st March, 1703. (11) Buried at Stevenage, 1st April, 1723. (12) = **Ann Ducket,** only daughter of Thos. Ducket, of Steeple Mordon, co. of Cambridge, Esq. married 1692. Buried at Stevenage, 22d May, 1739. (12)
  - **Joseph Bentham,** buried at Stevenage, 7th September, 1710, S. P. (12)
  - **Ducket Bentham,** buried at Stevenage, 3d February, 1710. S. P. (12)
  - **Laurence Bentham,** buried at Stevenage, 6th February, 1710. S. P. (12)
    - Another daughter.
  - **Ann Bentham,** married 1st September, 1720, Charles Baron, Clerk, Rector of Stevenage. (13)
    - A daughter, married . . . . Pemberton, Esq. of Trumpington.
  - **Henry Bentham,** born 12th May, 1698, died an infant, at Stevenage, 14th January, buried there 16th January, 1698. (12)

Samuel Bentham, born at Ely, educated at St. John's college, Cambridge, Vicar of Witchford, co. of Cambridge, and Registrar of Ely Cathedral, ob. 4th Feb. 1722-3, æt. 52. Buried in St. James's Church, Bath. A Monument to the memory of him and his family, in Ely Cathedral. = **Philippa Willan,** ob. 17th Aug. 1747, æt. 66. Buried at Ely.

James Bentham.

- **James Bentham,** of Wimborne, co. of Dorset.
  - James, brought up to the law, went to America.
- **John Bentham,** died from an accident on shipboard, at Bristol, S. P.
- **Ann Bentham,** married Richard Powell, Clerk.
  - Richard Samuel Powell, ob. æt. 4.
  - Elizabeth Powell, ob. an infant.
  - **Ann Powell,** living 1805, aged 67. = **John Wright.**
    - James Wright, æt. 40, 1805.
    - William Wright.
    - Ann Wright, married James Wells.
      - Ann Wells.
      - Elizabeth Wells.
      - Mary Wells.
      - Samuel Wells.
    - Richard Wright, æt. 42, 1805.

Joseph Bentham, a Captain in the Army, went as Page to the Lord Lieutenant of Ireland.

- Samuel Bentham, Clerk, of Minehead, co. of Somerset, educated at Emanuel college, Cambridge, B. A. 1740, A. M. 1744.
  - Samuel Bentham, married Sarah . . . .
    - Two children, died infants.
  - Susanna Bentham, died unmarried.
- **Ruth Bentham,** married, 1st, ... Sandwith, an apothecary, at Helmesley, co. of York, & had issue John Sandwich; 2dly, . . Buckle.
- **Cath. Bentham,** married, 1st . . . Pybus, an apothecary, at York; 2dly, ... Marshall.

William Bentham, educated at St. John's college, Cambridge, A. B. 1716, A. M. 1726, Rector of Tasburgh, co. of Norfolk, Curate of St. Egidius and St. Gregory, in Norwich, ob. S. P. Buried in Norwich Cathedral. (15)

- **Ann Eliz. Bentham** married . . . Smith.
  - Richard Smith, Clerk, Rector of Croft, co. of Hereford.
- **Richard Bentham.**
- Two other children

- **Jeffery Bentham,** ob. 7th Sept. 1710. Buried at Ely.
- **Samuel Bentham,** educated at Trinity-hall, Cambridge, ob. 7th March, 1724-5, æt. 19. Buried at Ely.
- **Ursula Bentham,** ob. 17th Feb. 1752, æt. 27. Buried at Ely.
- **Joseph Bentham,** born at Ely, November, 1710, Alderman of Cambridge, and Printer to that University, married Ann, sister and heiress of Geo. Riste, Esq. ob. S. P. 1st June, 1778. Buried at Trumpington, where is a Monument to his memory.
- **Thomas Bentham,** born at Ely, 14th April, 1714, educated at St. John's college, Cambridge, A. B. 1735, A. M. 1778, Vicar of Abberford, co. of York, and afterwards Minister of St. Peter's Stockport, co. of Chester, ob. 2d May, 1790, S. P. at Stockport, where is a Monument to his memory.
- **Philippa Bentham,** born at Ely, 1715, ob. unmarried, 12th Oct. 1804. Buried in Ely Cathedral.

- **Edmund Bentham,** born at Ely, May, 1716, educated at St. John's college, Cambridge, A. B. 1738, A. M. 1742, Rector of Wotton Courtney, co. of Somerset, ob. S. P. 8th April, 1781.*
- **Jeffery Bentham,** born at Ely, June, 1720, educated at St. John's college, Cambridge, A. B. 1741, A. M. 1752, Minor Canon of Ely, ob. S. P. 5th June, 1792. Buried in Ely Cathedral.
- **Edward Bentham,** S. T. P. Regius Professor of Divinity, and Canon of Christ Church, Oxford, born at Ely, 23d Feb. 1710, educated at Corpus Christi college, Oxford, A. B. Vice-Principal of Magdalen-hall, 6th March, 1730. Fellow of Oriel college, 23d April, 1731, A. M. 1732, B. D. 26th March, 1743; and 22d April in the same year, Prebendary of Hundreton, in Hereford Cathedral, S. T. P. 8th July, 1749, ob. 1st August, 1776, æt. 70. Buried in Christ Church Cathedral, where is a Monument to his memory. (16) = **Elizabeth Bates,** second daughter of Thos. Bates, Esq. of Alton, in the co. of Hants. Buried in Christ Church Cathedral, 26th April, 1790.
  - Edward Bentham, ob. an infant.
  - Thomas Bentham, A. M. born at Oxford, educated at and Student of Christ Church, Oxford, Rector of Swanton Novers and Wood Norton, co. of Norfolk, ob. unmarried 5th March, 1803. Buried in Christ Church Cathedral, æt. 46.
  - Elizabeth Bentham, born at Oxford, ob. unmarried, at Cheltenham, 9th July, 1803. Buried in Christ Church Cathedral, æt. 44.
- **James Bentham,** born at Ely, 18th March, 1708-9, educated at Trinity college, Cambridge, A. B. 1730, A. M. 1738. F. A. S. 1767, Prebendary of Ely 1779, Rector of Bow Brick-hill, co. of Bucks, 1783, Domestic Chaplain to Lord Cadogan, and Author of the History and Antiquities of the Cathedral Church of Ely, published 1771. Ob. 17th November, 1794, æt. 86. Buried in Ely Cathedral, where is a Monument to his memory. (17) = **Elizabeth Sutton,** 1st wife. = **Mary Dickens,** 2d wife.
  - Elizabeth Bentham, ob. unmarried, æt. 18.
  - Mary Bentham, ob. unmarried, æt. 17.
  - James Bentham, born at Ely, educated at Catherine Hall, Cambridge, A. B. 1777, A. M. 1780, Vicar of West Bradenham, co. of Norfolk, holding a lease of the Rectory under the Bishop of Ely, Living, unmarried, 1812.

(1) Kippis's Biog. Brit. 2d vol. p. 208.
(2) Godwin de præsul 325. Wood's Ath. Oxon. Edit. 1721. pa. 192, 704. Fasti. 67, 71.
(3) Willis's Cathedrals, 454.
(4) Walker's Sufferings of the Clergy, part 2d, p. 205, 206. Bridges's Northamptonshire, 2d vol. p. 86.
(5) Bridges's Northamptonshire, 2d vol. p. 247.
(6) Chauncey's Hertfordshire, 356.
(7) Willis's Cathedrals, 264.
(8) Knebworth Par. Register.
(9) Chauncey's Hertfordshire, 512.
(10) Ditto, 359.
(11) Willis's Cathedrals, 181.
(12) Stevenage Par. Register. Shawe's Staffordshire, 2d vol. App. 5.
(13) Stevenage Par. Register. Shawe's Staffordshire, 2 vol. App. 8.
(14) Kippis's Biogr. Brit. 3d vol. p. 46.
(15) Blomefield's Norfolk, 2d vol. p. 504.
(16) Kippis's Biogr. Brit. 3d vol. p. 49. Biogr. Dictionary, Edit. 1798, 2d vol. p. 270.
(17) Biographical Dictionary, Edit. 1798, 2d vol. p. 274.

* He had also the Living of Sutton, in the gift of the Burgoine Family; he died at London, when on a visit to the Family there, and was buried in Twickenham Church, where is a Monument to his memory.

BENJAMIN BEDDOE.



vide page 9.

INTRODUCTION.

SECT. I.

Of the first Settlement of Christianity in Britain.

WHEN the CHRISTIAN RELIGION was first published in the world, the inhabitants of *Britain* were Idolaters,[1] as were the bulk of mankind. All that we can collect with any degree of certainty concerning them is, that they had religious rites and ceremonies distinguished by some peculiarities from those of the neighbouring Nations, and that the Druids, their chief guides in religious matters, were also intrusted with the direction of their civil affairs; in which there was a near conformity between them and the ancient *Gauls:* But their religious tenets being, it is said, never committed to writing; it is no wonder if at this time, our knowledge of them, and their rites and ceremonies, being derived only from obscure hints and uncertain conjectures, is dark and confused.

THE particular Time when these and other errors of Heathenism began to be extirpated by the preaching of the Gospel, has been the subject of controversy with several learned men of our own nation; among whom are Bishop *Godwin*,[2] Mr. *Camden*,[3] Archbishop *Usher*,[4] and Bishop *Stillingfleet*.[5] Most of our Church Historians, before Bishop

[1] Gildæ Hist. p. 12. Ed. Gale. [2] De Præsulibus Angliæ, p. 2. Ed. Richardson. [3] Britannia.
[4] Antiq. Eccles. Brit. p. 1. [5] Origines Brit. cap. 1. p. 4, 5, &c.

Bishop *Stillingfleet* undertook that province of enquiry, had carried this memorable event so high as the reign of the Emperor *Tiberius:* an opinion, by no means consonant either to the circumstances of the *British* affairs at that time, or to the Scriptural account of the spreading of the Gospel: Accordingly [1]Bishop *Stillingfleet* resolves it into a mistake concerning the sense of a passage cited from *Gildas* the British Historian, whose words rightly understood, evidently place the bringing in of the Gospel at a later period, namely, after the triumph of *Claudius Cæsar* over the *Britons,* and before the middle of the Emperor *Nero's* reign, *i. e.* between A. D. 44. and 61. during which interval *Britain* was reduced to a *Roman* Province, and a communication opened between the *Roman* Empire and *Britain:* which intercourse would naturally contribute to the extension of the Gospel in these parts.

THAT St. *Peter* first preached the Gospel here, has been asserted by several Writers of the Church of *Rome;*[2] but the testimonies are modern and insufficient: Bishop *Stillingfleet* favours the opinion, which ascribes the first preaching of the Gospel in *Britain* to St. *Paul;* and this upon arguments by no means destitute of great probability. Thus much is certain, that the Gospel was by the Apostles themselves and their assistants published throughout most parts of the known world: And though neither the first planting of Christianity in *Britain,* nor the gradual increase and progress of it afterwards, are any where distinctly recorded in a regular series of History; yet there is sufficient evidence to be met with in the earliest Christian Writers, who have had occasion to speak of the State of Religion in their several times, that the Gospel was received in *Britain* very early, that is, in or near the times of the Apostles. *Clemens Romanus,* one of St. *Paul's* companions in the work of the Gospel, and one of the earliest Writers in the Christian Church, who flourished A. D. 65, in his account of St. *Paul's* travels, informs us, that he preached the Gospel in the utmost bounds of the West; an expression, commonly used and understood in those times for the *British* Islands:[3] and *Eusebius,* a learned and diligent Historian under *Constantine the Great,* and employed by that Emperor to search what public records were remaining and had escaped in the several persecutions, on purpose to write the History of the Christian Church, expressly affirms, that some of the Apostles in their travels crossing the ocean, arrived at the *British* Isles.[4] *Tertullian,* who flourished about the year 200, speaks of it as a fact well known in his time, that the Christian Religion had made its way into some parts of *Britain,* which remained unconquered by the *Romans,* and where even the *Roman* arms could not penetrate.[5] To the same purpose many more authorities are cited from very antient writers, by the learned Archbishop *Usher,* Bishop *Stillingfleet,* and others.

THIS however must not be so strictly understood, as if the whole country was so early converted to the Faith; but only, that Christianity was first planted here, and that many converts were made in the Apostles days: its progress, after it was once introduced, was gradual, and the number of Christians from that period still kept in-

[1] Origines Brit. cap. 1. p 4. [2] Baronius, A. D. 50. Cressy Ch. Hist. of Brit. book i. chap. 6. [3] Origines Brit. cap. 1. p. 38. [4] Euseb. Demonst. Evan. lib. iii. cap. 7. [5] "Britannorum inaccessa Romanis loca Christo subdita." Tertullian in Lib. adversus Judæos, cap. 7.

increasing; though it seems to have received no countenance or protection from the Civil Power, till towards the end of the Century; and that was on the conversion of the *British* King *Lucius*,[1] the first King we meet with in History that was publicly baptized and professed himself a Christian. Such an event could not fail of having considerable influence in promoting the interests of Christianity. It must however be confessed, that little is found in History concerning the state of the *British* Church in the times immediately succeeding: Possibly the records of those times might be destroyed in the *Dioclesian* persecution; for nothing material occurs concerning the Christians in *Britain* till the beginning of the 4th Century, the last year of that Emperor's reign, A. D. 303, when we find they had their share in it.[2]

How violent and extensive soever the former persecutions begun and carried on by several other *Roman* Emperors against the Christians had been; that only under *Dioclesian* seems to have reached the *British* Church; the names of some few of the many Martyrs who then suffered, are recorded in History; among which are St. *Alban* a native of *Verulam*, then a *Roman* Colony, situate near where the Town of St. *Albans* now stands, reckoned the first *British* Martyr; and *Aaron* and *Julius* at *Caerleon* in *Wales*.[3] The year following, *Constantius* and *Galerius* were declared Emperors; and *Constantius* put an entire stop to that persecution in *Britain* and *Gaul*, and all other Provinces under his government. He also made *Britain* the chief place of his residence, and thereby secured the Christians who lived under him in peace and tranquillity. Having reigned not quite two years he died at *York*, A. D. 306. or 307. having first appointed his Son *Constantine* to succeed him; and the Army supporting his title and claim, he was accordingly proclaimed Emperor, first in *Britain*,[4] and afterwards in all the other Provinces. No sooner was *Constantine* invested with the Imperial Dignity, but he openly declared himself in favour of the Christians, and gave them liberty in the profession of their Religion, encouraged them to repair their Churches, which had been destroyed in the late persecution, and to build others in all parts of his dominion.

From this memorable *Æra* then, are we to date the civil establishment of Christianity not only in *Britain*, but in all the other Provinces of the *Roman* Empire. For it was by this Emperor's Edicts, that the Bishops and Fathers of the Church were first called together, to attend the interests of Religion, and provide for the security, order, and tranquillity of the Christian Church; Laws were now first made for the defence, support, and maintenance of its Ministers; and the Canons relating to its Doctrine and Discipline were confirmed by the Imperial authority, and ordered to be observed throughout the Empire; many sumptuous Churches were erected about this time in *Jerusalem*, *Tyre*, and *Constantinople*, and other large cities of the Empire; all which he liberally endowed and adorned with the greatest splendor and magnificence.

With respect to *Britain*, probably his native country, and certainly the place where he was first saluted Emperor, it can hardly be doubted, but *Constantine* exerted his zeal in promoting the interest of Religion there, as well as in the other Provinces. We have indeed no account of the particular effects of it, in Churches founded and endowed

[1] Bedæ Hist. Eccles. lib. i. cap. 4 [2] Usherii Antiq. Eccles. Brit. p. 88, [3] Gildæ Hist. p. 11. Bedæ Hist. Eccles. lib. i. cap. 7. [4] Ibid. lib. i. cap. 8.

endowed by him there; but the settled state of the Christian Religion in *Britain*, may be collected from those general accounts that are recorded by *Gildas*,[1] and *Bede*, and other antient Historians: and that the *British* Church was not overlooked by him, appears evident from the Subscriptions to the Council of *Arles*,[2] A. D. 314. summoned by the Emperor's authority; at which were present three of the *British* Bishops, *Eborius* Bishop of *York*, *Restitutus*, of *London*, and *Adelphius* another *British* Bishop whose See is uncertain, but Bishop *Stillingfleet* with great probability conjectures was *Caerleon* in *Wales*;[3] —one Bishop out of each of those Provinces into which *Britain* was divided at that time; agreeable to the form of a Summons to that Council, which is still extant in *Eusebius*.[4] And in several other Councils held in the reign of *Constantine* and his immediate Successors, the presence of the *British* Bishops is sufficiently attested by contemporary writers, as cited by most of our Church Historians; —particularly at the Council of *Nice* in *Bithynia*,[5] A. D. 325. at the Council of *Sardis* in *Thrace*,[6] A. D. 347. and at the Council of *Ariminum* in *Italy*, A. D. 359. summoned by the Emperor *Constantius*: In this last Council it is remarkable, that the expences of all the Bishops were ordered to be defrayed out of the publick treasury; but those of *Aquitain*, *France*, and *Britain* chose rather to bear their own charges, than to be a burden to the publick; except three of the *British* Bishops, who accepted the Emperor's allowance;[7] whence it appears that there were several other *British* Bishops present at that Council, though the names and number of them are omitted.

From all which it is evident, that Paganism was now generally abolished, and that the Christian Religion, from the time of its early introduction into *Britain*, had continually gained ground, and spread itself through all that part of it now called *England*; and according to the Reports of History, was during the greatest part of this Century in a flourishing condition, orthodox in it's profession of the faith, and respected by the Churches abroad for the purity of it's morals.

SECT. II.

Of the Ruin of the British Church by the Saxons.

THE *Picts*, who were the Inhabitants of the most Northern parts of *Britain*, had never been wholly subdued by the *Romans*; but, joining in confederacy with the *Scots*, who came over to them from *Ireland*, had taken all occasinos of invading and harassing the Provincial *Britons*. About the beginning of the 5th Century, they began again to be more frequent in their irruptions into the Provinces: At the same time the *Roman* Empire itself, having been weakened and greatly impaired in the Western parts, by *Constantine's* removing the imperial Seat from *Rome* to *Byzantium* or *Constantinople*, became more exposed to the *Saxons*, and *Franks*, who joining with their neighbouring States began an attack on the *Roman* Provinces in *Gaul*; the *Goths* also and *Vandals*, with other barbarous Nations, about the same time penetrating into

[1] Gildæ Hist. p. 12. Bedæ Hist. Eccl. lib. 1. cap. 8. [2] Cave Hist. Liter. vol. ii. p. 105. [3] Origines Brit. cap. ii. p. 75. [4] Eusebii Hist. Eccles. lib. x. cap. 5. [5] Eusebius de vita Constantini, lib. iii. c. 18. [6] Athanasius, Apolog. 2da &c. [7] Sulpitius Severus, Hist Sacr. lib. ii.

into the heart of *Italy; Alaric* King of the *Goths* laid siege to *Rome,* and made himself master of it in the year 410.

THESE calamities in the Empire were the more sensibly felt in *Britain,*[1] as the *British* youth had been carried over from time to time in so great numbers to recruit the Armies in foreign parts; that it was in a manner quite exhausted of its natural strength; the *Roman* Legions also usually stationed here, being withdrawn, the Island was left in a very defenceless state. Finding themselves thus deserted by the *Romans,* the *Britons,* as the means of their safety, resolved to set up Princes of their own: but divisions and disorders prevailing in their Councils, they who were elected and invested with the supreme authority, proved generally unsuccessful, and were soon deposed and murdered. The Empire, attacked on every side, was too much embarrassed to defend all its distant provinces; some forces indeed had been sent to the relief of *Britain,* but were soon ordered back to the continent; the efforts therefore made to preserve it, afforded only a temporary relief, but no lasting advantage against an enemy on their borders, ever watchful, and ready to take the field again when opportunity offered.

NOT long after, a resolution was taken by the *Romans* entirely to abandon the Island:[2] they put it however into the best posture of defence that time and circumstances would allow; and assisted the *Britons* with all their soldiers to repair the wall, formerly made for a barrier against their enemies; exhorting them to behave like men, and bravely to defend themselves, their liberty, and their country; and then took their last farewell, and embarked their forces for the continent. This memorable event, which put an end to the *Roman* Empire in *Britain,* is placed by some Historians in the year 422, by others a few years later. No sooner were the *Picts* and *Scots* informed of the departure of the *Romans,* but they returned in greater numbers than ever from *Scotland* and *Ireland,* and attacked the *Britons* placed on the wall, which they had not courage to defend; took possession of their Cities, and extended their ravages throughout the country, without meeting with any opposition.

THUS distressed for several years by their enemies, deserted by the *Romans,* and reduced to extremity by famine; many of them submitted to slavery; others more resolute retired with their arms to mountains, caves, and woods, and became occasionally the successful avengers of their country, and restorers of its tranquillity. But peace and plenty, and security produced by degrees among the *Britons* the usual effects of indolence, vice, and irreligion; which soon opened the way for a more efficacious irruption of their old enemies, the *Picts* and *Scots;* and as if Providence had now quite deserted them, and given them up to destruction,[3] under *Vortigern* their King, they took a measure for their preservation, of all others the most infamous and pernicious; and that was inviting over the *Saxons* to their assistance. The *Saxons* were Pagans, barbarous, and uncivilized; but hardy and warlike: they were inhabitants of the Northern parts of *Germany,* whence they frequently made excursions both by sea and land, being used to piracy and plunder; and had formerly signalized their valour in several expeditions against *Britain.* Ambassadors were accordingly sent; their offer and terms readily accepted: and thus an unnatural alliance formed between the Christian *Britons* and the

[1] Bedæ Hist. Eccl. lib. i. cap. 12. [2] Ibid. ut supra. [3] Ibid. lib. i. cap. 14.

the Pagan *Saxons*, who doubtless were pleased with so favourable an entrance into a Country they had formerly invaded, and wherein they now probably hoped one day to establish themselves.

THE first body of *Saxons* embarked for *Britain* arrived at the *Isle of Thanet*[1] in the year 449, or the following year, under the conduct of *Hengist* and *Horsa*, descendants of the famous *Woden*, from whom all the *Saxon* Princes claim their descent.[2] The number of these forces is not mentioned; but as they came over only in three ships, it could not be very considerable. However, the success they met with in their first engagement with the *Picts* and *Scots*, furnished them with plausible reasons for augmenting their forces; and with the consent of *Vortigern*, another body of *Saxons* was sent for, and arrived the next year; and two years after a much larger supply of them arrived in *Britain*;[3] by which means their numbers increased so as to form a very large army.

AND now the *Saxons* relying on their superiority, soon discovered their real designs; first of all, by quarrelling with the natives on account of their allowance of provisions, and demanding an increase of them; afterwards threatening to break the league, and to lay the Country waste if their demands were not complied with.[4]— These threats were soon followed by open acts of hostility on the part of the *Saxons*, who suddenly turning their arms against those whom they had engaged to defend, laid the foundation of a long and bloody war, which lasted more than one Century, and ended in the destruction of the country, and the utter subversion of the Church established in *Britain*.

THE horrible devastation the *Saxons* made at this time both *Gildas* and *Bede* compare to the burning of *Jerusalem* by the *Chaldeans*, and ascribe it to the just judgment of God, for the sins of the inhabitants;[5] and inform us, "That by the hands of these "Pagans a fire was kindled which executed the vengeance of God on the sins of the "people, and devoured from the Eastern to the Western Sea: Cities and Churches, "buildings publick as well as private were burnt down and destroyed; the Priests "and Ministers of Religion slain at their altars, and the Bishops of the Church involv-"ed in one common ruin with the people, and none left to bury them: some, who "to escape the general massacre had fled to the mountains, were there taken and "slaughtered; others surrendering themselves to the enemy, were glad to compound "for their lives, with the loss of liberty, and to avoid perishing by hunger; numbers "embarked and went over into foreign parts; but others, resolving not to leave "their native country, betook themselves to the mountains or woods or rocks, where "they lived in great anxiety and continual fear."[6]

THE land was at this time so completely wasted and destroyed, as to render it quite uninhabitable; the *Saxons* themselves were forced to retire; "They went home," say *Gildas* and *Bede*;[7] but whether they mean that they crossed the sea again, or only retired into *Kent* and *Northumberland*, which they seem to have been in possession of,

[1] Bedæ Hist. Eccl. Chron. Saxon. ad annum 449. [2] Ibid. [3] Matt. Westm. ad annum. 453. [4] Gildæ Hist. sect. 23. Bedæ Hist. Eccl. lib. i. c. 15. [5] Gildæ Hist. sect. 24. Bedæ Hist. Eccl. lib. i. c. 15. [6] Gildæ Hist. sect. 24. Bedæ Hist. Eccl. lib. i. c. 15. [7] Gildæ Hist. sect. 25. Bedæ Hist. Eccl. lib. i. c. 16.

of, is not clear. During this recess of the enemy, the *Britons* began to take courage and assemble their scattered remains; and having first implored the protection of heaven, united under the conduct of *Aurelius Ambrosius*, marched to attack the enemy, probably before they had time to collect their forces, and by the blessing of God obtained a Victory.

From this time the war was carried on a great while with various success; sometimes the *Britons* and sometimes the *Saxons* prevailing. Nevertheless, the *Britons* reaped but little advantage from their victories; their numbers decreasing by the havock of war; and many of them continually passing over the sea to their countrymen settled in *Britany;* whilst the *Saxons* were constantly receiving fresh supplies from their own Country, and the bordering states of the *Angles* and *Jutes*, who kept flowing in, and possessed themselves of the parts relinquished by the *Britons*. Towards the latter end of the 6th Century, after numberless attempts to recover the Countries they had lost, all their efforts proving ineffectual, the *Britons* were driven into the Western parts; and being there confined within very narrow bounds, were harrassed on all sides by their enemies, and forced at length to take refuge in the mountainous and rocky Countries of *Wales*, and parts of *Devon*, and *Cornwall;* leaving the *Saxons*, *Angles*, and *Jutes*, Masters of all the best of what is now called *England;* where they had by degrees erected seven separate States or Kingdoms, since known by the name of the *Heptarchy*.

As to the *British* Church; the *Saxon* Kings, being all of them Pagans, persecuted the Christians, and exercised all manner of cruelty towards them, and endeavoured the utter subversion of the Christian name and worship;[1] their Churches were destroyed, or converted into Pagan Temples,[2] and the Pagan worship set up in all places subject to the *Saxons:* Many of the *Britons* retired into those parts of the Island into which the *Saxon* arms could not penetrate; and it is particularly recorded of *Theonus* Archbishop of *London*, and *Thadiocus* Archbishop of *York*, that after they had seen all the Churches within their Provinces destroyed to the ground, they retired in the year 586, with their Clergy who had survived those publick calamities, into *Wales* and *Cornwall*.[3]

SECT. III.

Of the Conversion of the Saxons.

WHILST Christianity was thus losing ground in *Britain*, some considerable advances were made towards spreading it in *Ireland*. In the year 431, *Palladius* was Ordained Bishop by Pope *Celestine*, and sent to convert the *Scots* in *Ireland*;[4] but dying within a year, he was succeeded in that Office the year following by Saint *Patrick;* who is generally accounted by Historians the Apostle of that Country: his Father was of the *British* Nobility,[5] whose Name was *Calphurnius*, and his Mother's *Conche* or *Concessa*, Sister of St. *Martin* Bishop of *Tours;* under whom he had the first part of his education, and afterwards under St. *Germanus* Bishop of *Auxerre* in *France;* he

[1] Matth. Westm. ad annum 586. [2] —"Siqua Ecclesia, terrâ subjugatâ, illæsa servabatur; hoc magis ad confusionem nominis Christi quam ad gloriam faciebant. Nempe ex eis Deorum suorum templa facientes, profanis suis sacrificiis sancta Dei altaria polluerunt." Ibid. [3] Matth. Westmon. ad annum. [4] Prosperi Chron. [5] Usher. Antiq. Eccles. Brit. cap. 17. Cavei Hist. Lit. vol. i. p. 331.

he travelled to *Rome*, where the fame of his learning and piety increasing, he was employed by *Celestine* to prosecute the work begun by *Palladius* of converting *Ireland* to the Christian faith;[1] and was to that end invested with the title of Archbishop of the *Scots*. The success of his mission was indeed very great; for by his indefatigable labours, during the whole time of his ministry, which was sixty years, and by his powerful preaching and exemplary life, he quite extirpated Idolatry, and established Christianity in its room: He is said to have erected several Bishopricks, and to have fixed the Metropolitan See at *Armagh;*[2] and died in the year 493. The *South Picts* who inhabited that part of *Scotland* nearest the *Britons*, had been converted to the faith somewhat earlier by St. *Ninian* a *Briton;*[3] his See was fixed at *Whithern* or *Candida Casa* in *Galloway*, which was afterwards part of the Kingdom of *Northumberland*. But the *Picts*, who inhabited the most Northern parts of the Island continued Pagans till the year 565, when St. *Columba*, Founder of the famous Monastery of *Dearmach* in *Ireland*, brought some Monks thence; and having obtained of those people the Isle of *Hii*, founded a Monastery there, and converted *Bridius* their King and all that Nation to the faith of Christ.[4] *Columba* spent thirty-two years in his ministry after his arrival, and died A. D. 597, in the 77th year of his age, and was there buried.

THE *Saxons* were now in possession of the greatest part of what is at this day called *England;* the Christian Churches were all destroyed, or converted into Heathen Temples;[5] and Paganism seemed to be firmly established among them: when it pleased God to open a way to the re-establishment of the Gospel, by a concurrence of several favourable circumstances, all tending under the direction of Providence, to bring about that great event. The Nations about them, the *French*, the *Scots* in *Ireland*, and the *Picts* who inhabited the Northern parts of *Britain*, and had lately been converted, were ready to give their assistance in the Conversion of the *Saxons*, as soon as that work should be begun. *Ethelbert* King of *Kent*, the most powerful of the *Saxon* Kings then reigning in *Britain*, for political reasons, had married, some few years before, a Christian Princess whose name was *Bertha*, Daughter of *Charibert* King of the *Franks*, and Niece to *Clothair* the First: The profession and practice of her Religion were secured to her by Articles of Marriage; to this end she had brought over with her a Christian Bishop, whose name was *Luiùhard*, for her spiritual Guide and Director. The Queen and her family used to attend divine service in an old Church, built whilst the *Romans* were in *Britain*, on the East side of the City of *Canterbury*, dedicated to the honour of St. *Martin:*[6] so that the Christian Religion was now publickly professed in the Capital city of that Kingdom. At this time *Augustin*, and some other Missionaries, sent from *Rome* by Pope *Gregory* the Great, to endeavour the conversion of the *Saxons*, arrived in *Britain*. The information and knowledge that King *Ethelbert* must have acquired from the Queen and her attendants concerning the Christian Religion, doubtless, at first inspired the King her husband with favourable sentiments of it, and occasioned that kind reception these Missionaries met with at their arrival; and so opened the way for the conversion of the King and his Subjects.

IT

[1] Nennii Hist. Brit. c. 55. Edit. Gale. [2] Usher. Antiq. Eccles. Brit. p. 458. [3] Bedæ Hist. Eccl. lib. iii. c. 4. Ibid. lib. iii. c. 4. [5] Matth. Westm. ad an. 586. [6] Bedæ Hist. Eccl. lib. iii. c. 26.

It was in the year 597, that they arrived and landed in the *Isle of Thanet;* and immediately sent their interpreters which they had brought with them from *France,* to notify their arrival to the King, and to inform him "They were come as far as from "*Rome* to impart to him a message of the highest importance, and which assured to "those who effectually attended to it, no less than everlasting happiness with the living "and true God in Heaven."[1] On receiving this information, the King ordered them to stay in the same Island, till they should hear further from him; and in the mean time, gave directions for their being provided with every thing they had occasion for.

A few days after the King came into the Island, and being seated abroad in the open air, the Missionaries were ordered to attend:—they accordingly set out in solemn procession, carrying before them a silver Cross, and the effigies of our Lord and Saviour in painting, and in this manner were introduced into his presence. There *Augustin,* by the King's permission, first preached the Gospel to him and his attendants: and when he had ended his discourse, the King replyed to this effect; "Your words "and promises are very fair; yet as they are new and uncertain; I cannot give my "assent to them, and relinquish the Religion which I and the whole *English* Nation "have so long professed.—However, since you have taken this long journey on my "account, and are desirous to communicate to us what you think to be true, and very "advantageous to us; we shall regard you as friends, and as such entertain you; "neither do we forbid your preaching to our Subjects, and gaining as many as you "can to your Religion." After which they were dismissed. And it was not long before the King, pursuant to his promise, gave them an habitation in the City of *Canterbury,* settled their appointment of diet and all kinds of necessaries, and renewed their licence for preaching the Gospel to his people. As soon as the Missionaries were settled in their new habitation, they began to regulate their manner of living after the pattern of the Apostles and primitive Christians, in frequent prayer, watchings and fastings, and other religious exercises, and preaching the Gospel to the people as often as occasion offered. The publick offices of Religion were at first performed only in the Church of St. *Martin;*[2] where no small number of converts were baptized on the day of Pentecost; till the King himself being converted to the faith, gave them free liberty to preach, and build or repair Churches in all parts of his dominions.

Having thus far succeeded in his mission, *Augustin* according to the instructions of Pope *Gregory,* passed over into *France,* and was ordained Bishop at *Arles;* and thence returned in the year 598, with the character of Archbishop of the *English* Nation. The King received him with marks of great respect, assigned him the City of *Canterbury* for his Archiepiscopal See, and then gave him another ancient Church there, that had been built in the time of the *Romans;* this Church *Augustin* repaired and dedicated to the honour of our Saviour, appointing it the Metropolitan Church for himself and his successors.[3] He also founded the Monastery of St. *Peter* and St. *Paul* in the eastern part of the City; but the King built the Church belonging to it, intending it for the burial-place of the Kings of *Kent* and the Archbishops of *Canterbury;*

[1] Bedæ Hist. Eccl. lib. i. cap. 25. [2] Ibid cap. 26. [3] Ibid. cap. 33.

terbury; and likewise founded and endowed the Bishopricks of St. *Paul's London,* and St. *Andrew's* in *Rochester.*

ABOUT the year 601,[1] some other Missionaries were sent over by Pope *Gregory,* at the instance of *Augustin,* who had informed him of the expediency of sending more assistants to carry on the work of the Gospel, which was already very far advanced; the chief of these were *Mellitus, Justus, Paulinus,* and *Rufinianus;* who brought with them holy vessels, coverings and other ornaments of the Altar; also some reliques of Saints and Martyrs; books and vestments for the Priests and other Ministers of the Church to be used in their ministration; and likewise the Archiepiscopal Pall for *Augustin;* with Letters of congratulation from the Pope, to the King, the Queen, and to *Augustin,* containing many seasonable instructions on the occasion of the conversion of the *Saxons* then carrying on. This restoration of the Christian Religion was attended with the greatest success; for the whole Kingdom of *Kent* was soon after converted, and the other six Kingdoms of the Heptarchy successively followed their example.

THE *East-Saxons* first received the Gospel after the people of *Kent,* by the preaching of *Mellitus* the first Bishop of *London,*[2] A. D. 604.—Some progress seems to have been made towards the Conversion of the *East-Angles* about the same time; for *Redwald* King of the *East-Angles* was baptized in *Kent,*[3] some time during the reign of *Ethelbert;* but after his return to his Kingdom, relapsed into Idolatry, and that Kingdom was not fully converted till the reign of *Sigebert*[4] about A. D. 632, or possibly a year or two later. The conversion of the *Northumbrians* was effected chiefly by *Paulinus,* who baptized King *Edwin*[5] A. D. 627, and was made Archbishop of *York.* The Kingdom of the *West-Saxons,* by *Berinus* constituted the first Bishop of *Dorchester,*[6] about the year 635.—*Mercia,* the most extensive of all the *Saxon* Kingdoms, containing the Midland Counties, received the Gospel in the time of *Peada* son of *Penda,*[7] about the year 655, he had been baptized during the life of his Father, and without his knowledge and consent, by *Finian* Bishop of the *Northumbrians,* at the persuasion of *Oswin* King of *Northumberland,* who gave him his Daughter in marriage on condition of his embracing the Christian Faith. And about twenty years after, the *South-Saxons* were converted by *Wilfrid* Archbishop of *York.*[8]

SECT. IV.

The East-Angles *converted to Christianity.*

THE Kingdom of *East-Anglia* was founded by *Uffa,* the eighth in descent from *Woden,* about the year 575. It contained what are now the Counties of *Norfolk, Suffolk, Cambridgeshire* and the *Isle of Ely.* Several petty Princes had settled in those parts before that time; but *Uffa* the most powerful of them having dispossessed them, assumed the title of King of the *East-Angles*[9] about the year 575, and from him the succeeding Kings were for some time called *Uffingæ.*[10]—*Uffa* died in the year 578, and was

[1] Bedæ Hist. Eccl. lib. i. c. 29. [2] Ibid. lib. ii. c. 3. [3] Ibid. c. 15. [4] Angl. Sacr. vol. i. p. 403. note b. [5] Bedæ Hist. Eccl. lib. ii. cap. 14. [6] Matth. Westm. et Flor. Wigorn. ad annum. [7] Bedæ Hist. Eccl. lib. iii. cap. 21, 24. Monast. Angl. vol. iii. p. 219. [8] Bedæ Hist. Eccl. lib. iv. cap. 13. [9] Mat. Westm. ad annum 571. [10] Malmesb. lib. i.—Huntingd. lib. ii.—Bedæ Hist. Eccles. lib. ii. c. 15.

was succeeded in his Kingdom by his Son *Titillus;* who reigned above twenty years, and then dying, left his Kingdom to *Redwald* his Son, in the year 599.

Ethelbert King of *Kent* was at that time the Chief of the *Saxon* Kings: the Christian Religion had then lately been introduced into his Kingdom, and he himself baptized, together with many of his Subjects, and the conversion of the rest was carrying on with great success; and as he was very zealous in promoting the Christian Religion among his own Subjects, so was he desirous of extending it to the other Kingdoms, where-ever he could have sufficient influence. By his means it was that *Mellitus* was ordained by *Augustin* Archbishop of *Canterbury*, and sent to preach the Gospel to the *East-Saxons*, over whom *Sebert* his Nephew then reigned; who being converted, together with many of his Subjects, King *Ethelbert* for the advancement of Religion in that Province, built for them and endowed the Church of St. *Paul* in *London* as the Episcopal See, in which *Mellitus* being consecrated by *Augustin* was appointed the first Bishop in the year 604. About the same time some measures seem to have been taken for introducing the Christian Religion among the *East-Angles; Redwald* King of *East-Anglia* having been baptized in *Kent*, probably at King *Ethelbert*'s court, and by his means: the exact time of that event is omitted by *Bede*, who only relates the fact, and then adds, that after his return to his kingdom, he relapsed from the purity of the faith, by the persuasion of his wife.[1] One circumstance however would incline us to believe that it must have been near the time above-mentioned, which is this: King *Ethelbert*, at the instance of *Augustin*, is said to have founded a Church at *Ely*,[2] (then a part of the kingdom of the *East-Angles*) to the honour of the Virgin *Mary* in a place called *Cratendune*, about a mile distant from the present City; in which he placed Ministers to perform divine Offices; though they were afterwards driven away by the army of *Penda* King of *Mercia*, and the place reduced to a desert.—But the reality of a Church founded at *Ely* so early, has been called in question;[3] and two objections made to it, in respect to its seeming inconsistency in point of time both with *Augustin*'s decease, and conversion of the *East-Angles;* for the year assigned in one account,[4] is the 11th after *Augustin*'s arrival, *i. e.* A. D. 607, whereas *Augustin* had then been dead three years;[5] —and the *East-Angles* were not converted till near thirty years after that time, in the reign of *Sigebert*.—In answer to this, it is to be remarked, that the date above fixed for the building that Church at *Ely* or *Cratendune* is not found in the original work of *Thomas* a Monk of *Ely;* where the time is expressed in indefinite terms, thus, "In "primitivâ Ecclesiâ nascentis fidei et christianitatis, &c. "In the first dawn of "Christianity among the *Saxons*, &c"—we meet with it only in the abridgement published by Mr. *Wharton;* in which the writer, probably another Monk of *Ely*, has varied from his original, in assigning the year 607; and therefore that no great stress can be laid on that point;—the credibility of the fact must depend on the original, which fixes it in the reign of *Ethelbert*, and whilst *Augustin* was living; ac-

[1] Bedæ Hist. lib. iv. c. 13. [2] Lib. Elien. MS. fol. 2. De situ Eliensis insulæ.—Sprotti Chron. p. 100. Edit Hearn.—Monast. Angl. vol. i. p. 87.—Angl. Sacr. vol. i. p. 594. [3] Ibid. vol. i. p. 594. note b. [4] Ibid. vol. i. p. 594. [5] Ibid. vol. i. p. 90, 91.

according to which it could not be later than A. D. 604, in which year *Augustin* died. —As to the latter part of this objection, that is, the improbability of any Church being founded among the *East-Angles* before they were converted;—it is true, their general conversion was not effected till *Sigebert*'s reign, by the preaching of *Felix* Bishop of *Dunmoc* or *Dunwich;* but it is as certain from *Bede*'s account,[1] that some progress had been made towards their conversion about thirty years before; when King *Redwald* was baptized in *Kent;* and, no doubt, with a view of introducing the Christian Religion amongst his subjects; to which end, as it was requisite that some missionaries should be sent with him, to carry on that work; so it is very probable that some Churches might then have been founded. *Redwald* himself erected a Church at *Rendlesham* in *Suffolk*, one of his Royal Seats;[2] and it is by no means improbable but that at *Ely* might have been built about the same time. And though afterwards, by the instigation of his wife and other perverse instructors, he relapsed into idolatry, yet we find he did not wholly reject the Christian Religion, for he was willing to retain both, and had, says *Bede*,[3] after the manner of the *Samaritans* of old, in the same temple an altar dedicated to Christ, and another to Idols. Whence it may rationally be inferred, that Christianity met with a toleration under him; or at least, his own example shows, he was no persecutor of it: he wanted zeal to promote it's interests, or rather seems to have been very indifferent about all religions. Under such discouraging circumstances, though it may reasonably be supposed that the Christian Religion must languish; yet it can hardly be thought to have been so quite depressed, but that some remains of it might have continued till more successful means were afterwards used for the settlement of it in that kingdom by *Sigebert*.

On the death of *Redwald*, which happened in the year 624, *Eorpwald* his Son, who had not yet been baptized, succeeded to the Kingdom of the *East-Angles*. —*Edwin the Great* was then King of *Northumberland*, and his friend;—for having formerly been forced to abandon his Kingdom by his uncle *Ethelfrid*, he took refuge in *East-Anglia*, and was several years entertained at that Court by *Redwald*, and at length was by his assistance restored to his kingdom.[4] —A. D. 625, *Edwin* married *Ethelburga*, a Christian Princess, sister of *Eadbald* King of *Kent;* by articles of marriage it was agreed, that the Queen and her attendants should be allowed the free exercise of their religion; on which occasion *Paulinus* was consecrated a Bishop, and sent to attend her; and in two years the King having been instructed in the Christian Religion by *Paulinus*, was himself publickly baptized in *York*, on Easter-day A. D. 627, together with most of his Nobility, and the conversion of that Kingdom carried on with great success. *Edwin* was not only solicitous to promote the interests of religion among his own Subjects, but used his utmost endeavours to extend it to others; and persuaded *Eorpwald* and the *East-Angles* to abandon the worship of idols and receive the Gospel.[5] *Eorpwald* was accordingly baptized, and the conversion of the *East-Angles* set on foot again, and at first seemingly with success;

[1] Bedæ Hist. Eccles. lib. ii. cap. 15. [2] Ibid. lib. iii. cap. 22. Camden's Britannia, pag. 373.
[3] Bedæ Hist. Eccles. lib. ii. cap. 15. [4] Ibid. lib. ii. cap. 12. [5] Bedæ Hist. Eccle. lib. ii. c. 15.

success; but the death of *Eorpwald*, who was unhappily slain by one *Richert* a Pagan, put a stop to it's further progress, and occasioned a civil war in that kingdom, which lasted three years.

Sigebert brother of the late King was at that time an exile in *France*, where he was so happy as to be instructed in the Christian Religion, and was there baptized; he came over in the midst of these confusions, and was at length placed on the throne. During the time of his being abroad, he had visited most of the chief seats of learning in that kingdom, and was himself a very learned and religious Prince: he brought over with him *Felix* a *Burgundian*, who was afterwards, on the King's recommendation, consecrated the first Bishop of the *East-Angles* by *Honorius* Archbishop of *Canterbury*,[1] about the year 631. His first care after his accession to the throne, was to have his Subjects instructed in the Christian Faith; which business he committed to *Felix*, and to *Furseus* a Monk of eminent piety, who came from *Ireland* about that time to tender his assistance in preaching the Gospel; and whose offer the King readily accepted: and by the joint labour and zeal of those two was the conversion of the *East-Angles* happily effected. Nor was the King less solicitous for the advancement of Learning within his Dominions, of which he laid the foundation, by erecting a School,[2] or as others say,[3] Schools in different parts of his kingdom, for the instruction of youth, and polishing his Subjects; in imitation of those he had seen in *France*, where the liberal arts and sciences then flourished, and were taught by masters and instructors in their several departments, and as was likewise the practice at *Canterbury*, at that time also a considerable seat of learning. The foundation of the University of *Cambridge* is said to have been laid in this reign, and is generally ascribed to *Sigebert*, as one of those seminaries of learning begun by him. It must however be acknowledged, that neither *Bede*, nor any other very ancient writer, who speak of that King's encouragement of learning in general, and of his founding a school or schools for that purpose, do point out to us the particular place or places where they were fixed. Besides the Episcopal See at *Dunmoc*, now called *Dunwich* in *Suffolk*, two Monasteries are reckoned of this King's foundation, one at *Cnobheresburgh*,[4] now *Burgh-Castle* in *Suffolk*, which he gave to *Furseus*; the other at *Bedericsworth*,[5] since called *Bury St. Edmund's*. And Bishop *Felix* founded a Monastery at *Seham*,[6] a village bordering on the fens, and at the entrance into the *Isle of Ely*; which was afterwards augmented by *Lutting* a *Saxon* Nobleman, and continued in a flourishing state, till it was destroyed by the *Danes*, A. D. 870. After a short reign of between three and four years, in which he was so happy as to see the conversion of his Subjects completed, and religion and learning flourish among them, *Sigebert* thought proper to resign his Crown to *Egric* his cousin, who had been coadjutor with him in the Kingdom, and took upon him the profession and habit of religion in the Monastery of *Bedericsworth* which he had founded for himself.

ABOUT

[1] Angl. Sacr. vol. i. p. 403. note b. [2] Bedæ Hist. Eccl. lib. iii. c. 18. [3] Matth. West. ad annum 636. —Will. Malmesb. de Reg. Angl. pag. 34. [4] Bedæ Hist. Eccl. lib. iii. cap. 19. [5] Lib. Elien. MS. lib. i. cap. 1 —Monast. Angl. tom. i. pag. 291. b. 19. [6] Lib. Elien. MS. lib. i. cap. 6. now *Soham*. —Hist. Ramesiens. cap. 82. Edit. Gale.

About four years after *Sigebert*'s retirement, it happened that *Penda* the pagan King of *Mercia* unexpectedly entered the Kingdom of *East-Anglia* with a powerful army; the occasion of this act of hostility is passed over in silence by Historians; but it was so sudden that the *East-Angles* being unprepared, found themselves overmatched and unable to resist the enemy. In this distress, they had recourse to *Sigebert*,[1] and endeavoured to persuade him to quit his solitude for a time, and take upon him the command of what forces they were able to collect; in hopes that the presence of their old King, formerly renowed for his valour and conduct, might animate the Soldiery and compensate their want of numbers. *Sigebert* refused to comply with their request; perhaps thinking it inconsistent with his present profession to bear arms;—but at length, either by entreaty, or compulsion, he was brought to the army, where he still persisted in his resolution, and would only carry in his hand a wand. The event of the engagement proved very unfortunate to the *East-Angles*, for *Sigebert* and King *Egric* were both slain, and their whole army defeated. This fatal battle was fought, according to the *Ely* Historian,[2] in the year 637.

Egric was succeeded by *Anna* the Son of *Enus* [3]brother of *Redwald*, a virtuous and pious Prince, and one of the most illustrious of the Kings of *East-Anglia*. *Anna* and his family had been baptized by Bp. *Felix*[4] in the reign of *Sigebert*, and both before and after he was King greatly advanced the interests of the Christian Religion, by his zeal for the honour of God and his Worship, and by the encouragement he gave to the building and endowment of Churches.[5] To the Monastery of *Cnobheresburg* founded by *Sigebert*, he was a considerable Benefactor, which he augmented both in buildings and revenues;[6] and in general, Christianity was in a flourishing state during his reign. He was much beloved by his subjects, and respected for his many virtues by the other *Saxon* Kings, with whom he always lived in peace, till having undeservedly incurred the resentment of *Penda* King of *Mercia*, who was still a Pagan, it proved fatal to him. The occasion this; *Cenwalla* or *Cenowalch* King of the *West-Saxons* had married a daughter of *Penda*, and some time after divorced her;[7] on which account *Penda* attacked him, and forced him to fly his kingdom. *Cenwalla* fled for refuge to the *East-Angles*, and put himself under their protection, and continued there three years;[8] in which time being instructed in the Christian Religion, he was baptized by Bp. *Felix*, King *Anna* being his sponser in baptism, who also assisted him afterwards in recovering his Kingdom;[9] which drew on himself the resentment of the *Mercian* King; who afterwards, [10]in the year 654, again entered the Kingdom of the *East-Angles* with a powerful army; and whilst *Anna* was preparing for his defence, suddenly came upon him and put the *East-Angles* to flight, and slew both *Anna* and his Son *Jurminus* or *Ferminus:* whose bodies were afterwards conveyed to *Bliburgh* in *Suffolk*, and there interred.

The virtues of this Prince are highly extolled by most Historians; *Bede* mentions him with great respect and encomium on his piety, and calls him 'a Prince of ad-

[1] Bedæ Hist. Eccl. lib. iii. cap. 18. [2] Lib. Elien. MS. Lib. i. cap. 1. [3] Asser. Annal. p. 146. Edit. Gale. [4] Lib. Elien. MS. lib. i. cap. 6. [5] Ibid. cap. 7. [6] Bedæ Hist. Eccles. lib. iii. cap. 19. [7] Matth. Westm. & Flor. Wigorn. ad annum 645. [8] Lib. Elien. MS. lib. i. cap. 7. [9] Ibid. & Floren. Wigorn. ad annum 648. [10] Chron. Saxon. ad annum.

admirable virtue,' adding moreover, that he was 'Father of a most glorious offspring.'[1] Some years before he came to the Crown, he married *Hereswitha* daughter of *Hereric*, grandson of *Edwin the Great*, King of *Northumberland*, and Sister of St. *Hilda*, the famous Abbess of *Streanaeshalch* [*Whitby;*] by whom he had a numerous issue, all of them remarkable for their piety and virtue; *Jurminus* slain with his Father in battle, *Adulfus* who some years after, succeeded to the Kingdom, and *Erkenwald* promoted to the See of *London* A. D. 675, his Daughters were *Sexburga*, married to *Ercombert* King of *Kent; Edelburga* Abbess of *Berking* in *Essex*,[2] of her brother *Erkenwald's* foundation; *Etheldreda* Foundress of the Abbey in *Ely;* and *Withburga*, who founded the Nunnery of *East-Dereham* in *Norfolk*.

SECT. V.

Historical Remarks on the Saxon *Churches.*

HAVING thus taken a summary view of the first Reception of the Gospel in *Britain*, its state and decline, to the utter Subversion of it; and also the Re-establishment of Christianity in these parts by the Conversion of the *Saxons;* it may not be improper to say something of the Places made use of by the *Saxons* for their Publick Worship, and to enquire into the ground of a notion that has often prevailed, that their Churches were generally Timber Buildings, or, if of Stone, with upright walls only, without any beauty or elegance; and that as to the constructing of Arches and Vaultings of Stone, and supporting them with Columns, they understood nothing of it.

THIS mean opinion of *Saxon* Architecture, and want of elegance in the Churches, though it be countenanced by several passages in Mr. *Somner's* Book of the *Antiquities of Canterbury;*[3] and his authority for it is frequently cited by modern Writers on that subject;[4] without any marks of disapprobation or censure; yet as it appears to me to be without any manner of foundation, I shall beg leave to enquire into the truth of what Mr. *Somner* has advanced on that subject. His words are these: 'Indeed it is 'observed, that before the *Norman* advent, most of our Monasteries and Church-'buildings were of Wood: ("All the Monasteries of my Realm," 'saith King *Edgar*, in 'his Charter to the Abby of *Malmesbury*,[5] dated in the year of Christ 974,' "to the "sight are nothing but worm-eaten and rotten Timber and Boards;") 'And that 'upon the *Norman* Conquest, such Timber fabricks grew out of use, and gave place to 'Stone-buildings raised upon arches; a form of structure introduced by that Nation, 'furnished with Stone from *Caen* in Normandy. "In the year 1087, ('*Stow's* words "of the Cathedral of *London*,[6]) "this Church of St. *Paul* was burnt with fire, and "therewith most part of the City: *Mauricius* then Bishop began therefore the new "foundation of a new Church of St. *Paul;* a work that men of that time judged "would never have been finished, it was to them so wonderful for length and breadth;

"as

[1] Lib. iii. cap. 7, & 18. [2] Tanner's Notit. Monast. p. 117. [3] Pag. 8, 86, 93. [4] Staveley on Churches, p. 103, 146.—Ornaments of Churches Considered, p. 88.—Remarks on Gothic Architecture, by Mr. Wharton, in his observations on Spencer's Fairy Queen, vol. ii. p. 185, 186. [5] Wilkins Concil. vol. i. p. 260. [6] Stow's Survey of London, vol. i. p. 638, Edit. 1754.

" as also the same was builded upon Arches (or Vaults) of stone, for defence of fire; " which was a manner of work before that time unknown to the people of this " nation, and then brought from the *French*, and the stone was fetcht from *Caen* in " *Normandy*."—St. *Mary Bow* Church in *London* being built much about the same time " and manner, that is, on Arches of stone, was therefore called (saith the same Au- " thor,[1]) *New Mary* Church or St. *Mary le Bow*; as *Stratford* Bridge, being the first " builded with Arches of stone, was therefore called *Stratford le Bow*." 'This doubtless 'is that new kind of Architecture the Continuer of *Bede* (whose words *Malmesbury* 'hath taken up,) intends, where speaking of the *Normans* income, he saith, " You " may observe every where in Villages, Churches, and in Cities and Villages, Monaste- " ries erected with a new kind of Architecture."[2] —And again, speaking doubtfully of the age of the Eastern part of the choir of *Canterbury*, he adds, 'I dare con- 'stantly and confidently deny it to be elder than the *Norman* Conquest; because of 'the building it upon Arches, a form of Architecture, though in use with and 'among the *Romans* long before, yet after their departure not used here in *England*, 'till the *Normans* brought it over with them from *France*."[3] —Thus far Mr. *Somner*, whose judgment in matters of Antiquity has been, and always will be regarded, and is not without sufficient reason to be called in question: but his opinion concerning *Saxon* Architecture appears so singular, that it will require some consideration before it can be admitted as true: and what that was, is evident from the several passages above-cited, *viz.* That the *Saxon* Churches and Monasteries were usually Timber fabricks, or if there were any Stone buildings among them, they were with upright walls only, without any Pillars or Arches to support them, and their Roofs not arched or vaulted with Stone. Indeed if this be admitted as a just account, it may fairly put an end to all further searches after the remains of *Saxon* Architecture in this kingdom; for it's necessary consequence will be, that whatever remains of ancient buildings with Pillars and Arches of Stone are at this time to be met with among us, must have been built, either since the *Norman* Conquest, or at least five hundred years earlier, that is, in the time of the *Romans*; a position that will scarcely be allowed by any one who is acquainted at all with our History in the time of the *Saxons*.

With regard to their Churches being generally of Wood, the only authority produced for it, is a casual expression in one of King *Edgar's* Charters, concerning the ruinous state of the Monasteries in his time;[4] —meaning no more, as I apprehend, than that the Churches and Monasteries were in general so much decayed, that the roofs were uncovered, or bare to the timber, and the beams rotted by neglect, and grown over with moss;—and not, that they were made wholly of Wood. It is true indeed some of their Fabricks seem to have been totally formed of timber; *Bede*[5] speaks of an Oratory or Chapel of that kind in the very place where St. *Peter's* Church in

[1] Stow's Survey of London, vol. i. p. 542, Edit. 1754. [2] " Videas ubique in villis Ecclesias, in " vicis et urbibus Monasteria, novo ædificandi genere consurgere." Will. Malmesb. de Regibus Angl. p. 102. Edit. Francof. 1601. [3] Somner's Antiq. of Canterbury, p. 8. [4] " —quæ velut muscivis scindulis " cariosisque tabulis, tigno tenus visibiliter diruta." Carta Regis Edgari, Wilkins Concil. vol. i. p. 260. [5] Bedæ Hist. Eccl. lib. ii. cap. 14.

in *York* now stands; it was hastily erected on occasion of the conversion of *Edwin* King of *Northumberland*, for the purpose of baptizing that King; which was performed by *Paulinus* Bishop of *York*[1] on Easter-day, A. D. 627. When the King had resolved to become a Christian on the preaching of *Paulinus*, he determined to be publickly baptized; and therefore built this Church of Wood for that purpose:—He built it in haste, for the present exigency, and as a temporary expedient:—but he likewise informs us, that soon after the King was baptized, he laid the foundation of a stately and magnificent fabrick of Stone, in which that of Wood was included, and might probably be used for Divine Service whilst the other was in building.[2] This work was continued six years during that King's life, but before it was finished, he was slain; and it was carried on and finished by *Oswald* his Successor. Other instances of timber Fabricks occur in History, and other Oratories even of slighter materials,[3] erected on particular occasions. A wooden Church is mentioned by *Malmesbury*[4] in his life of *Aldhelm*, Bishop of *Shireburn*, in *Dultinge* a village in *Somersetshire*, where *Aldhelm* died; it belonged to the Abbey of *Glastonbury*, and the Monks there rebuilt it of Stone. *Bede* likewise tells us, that *Finan* Bishop of *Lindisfarne* or *Holy Island*, built there a Church for his Episcopal See, composed wholly of sawn Oak, and covered with Reed, according to the fashion of the *Scots*;[5] and that *Eadberct* one of his Successors there took off the Reed, and covered the whole, both the roof and sides with sheets of Lead.—However, these wooden Fabricks, 'tis probable, were not very common, even in those early times of the *Saxons;* and, as appears by the instances produced, some of them were intended only for temporary use; and the last-mentioned Church at *Lindisfarne*, was built after a manner peculiar to the *Scots*. This erroneous account of the *Saxon* Churches being generally of Wood, or, at least without any Pillars or Arches of Stone, Mr. *Somner* was probably led into, by relying on Mr. *Stow*, whose authority he vouches, and implicitly follows; and then mistaking the sense of that passage in King *Edgar*'s Charter, applies it to the entire Fabricks, which was indeed applicable only to their Roofs: and when he comes to *Malmesbury*'s account of the Architecture introduced by the *Normans*, which is there called *Novum genus ædificandi*, The new manner of building; Mr. *Somner* takes the novelty of it to consist, in it's being composed with Pillars and Arches; and therein differed from the *Saxon*.

But that the *Saxon* Churches were generally built of Stone, and not only so, but that they had Pillars and Arches, and some of them vaultings of Stone, there is sufficient testimony from authentic History, and the undoubted remains of them at this time.

There is great probability, that at the time the *Saxons* were converted, the art of constructing Arches and Vaultings, and supporting Stone Edifices by Columns, was

[1] "Baptizatus est autem Eburaci in die Sancto Paschæ.—in Ecclesia Sti Petri Apostoli, quam ipse de ligno citato opere erexit." Bedæ Hist. Eccl. lib. ii. c. 14. "[2] Curavit majorem ipso in loco et augustiorem de lapide fabricare basilicam, in cujus medio ipsum quod prius fecerat oratorium includeretur." Ibid.—[3] Simeon Dunelm. lib. ii. cap. 1, 9.—Ingulphi Hist. pag. 4, 52. Edit. Gale.—Hist. Ramesiens. inter XV. Scriptores, per Gale. pag 397.—Monast. Angl. vol. i. pag. 291. lin. 20. [4] Angl. Sacr. vol. ii. pag. 23. [5] Bedæ Hist. Eccl. lib. iii. cap. 25.

was well known among them; they had many instances of such kind of buildings before them, in the Churches and other public Edifices erected in the times of the *Romans*. For notwithstanding the havock that had been made of the Christian Churches by the *Picts* and *Scots*, and by the *Saxons* themselves, some of them were then in being. *Bede* mentions two in the City of *Canterbury*;[1] that dedicated to St. *Martin* on the East-side of the City, wherein Queen *Bertha* performed her devotions, and *Augustin* and his companions made use of at their first coming: and the other, that which the King after his conversion gave to *Augustin*, and which he repaired and dedicated to *Our Blessed Saviour*, and made it his Archiepiscopal See. Besides these two ancient *Roman* Churches, it is likely there were others of the same Age, in different parts of the Kingdom, which were then repaired and restored to their former use.

AMONG other Fabricks of these times, may be reckoned the many heathen Temples used by the idolatrous *Saxons;* that they were built by the *Saxons* themselves, will probably be allowed; and that some of them were good buildings, will hardly admit of any doubt; since for that very reason Pope *Gregory* advised *Augustin*,[2] that the Temples ought not to be demolished, but only the Idols that were in them should be removed and destroyed, and then consecrated to the Service of the true God. The particular form in which these *Saxon* Temples were built, and wherein they differed from Christian Churches in their manner of building, may be difficult to determine with any degree of certainty: but as many of them were afterwards converted to Churches,[3] I see no reason to think otherwise of them, but that they might be similar in their construction, and differ only in the use they were put to.

ON King *Ethelbert*'s conversion, he with great zeal set about building of Churches: he laid the foundation of a new one for the Monastery of St. *Peter* and St. *Paul*,[4] which *Augustin* was then erecting; and designed it for the burying-place for himself and his successors Kings of *Kent*, and for the Archbishops of *Canterbury:* he also founded the Church of St. *Andrew* at *Rochester*,[5] and endowed it for an Episcopal See: and by his influence and authority, a new Bishoprick was erected in the Kingdom of the *East-Saxons*, where *Sebert* his nephew reigned under him; the See of which being fixed at *London*, he there also founded and endowed the Cathedral Church of St. *Paul*.[6] These were the earliest Churches erected after the conversion of the *Saxons* was begun: whether these were built by the *Saxons* themselves, or whether they procured Architects from other countries to build them, is not of any great moment to determine; since we are only considering the general state of Architecture in those times. Now though the account given us by *Bede* of these three Churches founded by King *Ethelbert* is very concise, and nothing is there mentioned in express terms of the particular manner, or of the materials with which they were built; yet some circumstances that he relates afterwards, seem plainly to indicate, that they were Stone buildings, and had both Pillars and Arches in their composition.

To instance the Church of St. *Peter* and St. *Paul:* when *Augustin* died, that Church not being finished, he was buried abroad; but as soon as it was consecrated, *Bede* tells

[1] Bedæ Hist. Eccles. lib. i. cap. 26, and 33. [2] Ibid. cap. 30. [3] Monast. Angl. vol. iii. pag. 298.
[4] Bedæ Hist. Eccl. lib. i. cap. 33. [5] Ibid. lib. ii. cap. 3. [6] Ibid.

tells us, that his body was brought into the Church, and decently interred *in porticu illius aquilonari,*[1] in the North Portico of the same.—He further speaks of another Portico in the same Church, in which Queen *Bertha,* King *Ethelbert,* and other Kings of *Kent* were buried; this he calls *Porticus Sti. Martini*[2] to distinguish it from the former, and was probably the opposite or South Portico. The word *Porticus* occurs several times in *Bede, Alcuin, Heddius,* and other ancient *Saxon* Writers, and is generally translated by the *English* word Porch; and so misleads us to think it synonimous with *Atrium* or *Vestibulum,* denoting a building withoutside the Church, at the entrance into it: whereas this can by no means be agreeable to *Bede's* meaning; for in his account of King *Ethelbert's* interment, he expresses himself in such terms as will not admit of that sense;—he was buried, says *Bede, in Porticu Sti. Martini intra ecclesiam;*[3] which shews that the *Porticus* was within the Church: and likewise in relating the burial of Archbishop *Theodore,* A. D. 690, he says, he was buried *in Ecclesiâ Sti. Petri, in quâ omnium Episcoporum Doruvernensium sunt corpora deposita,*[4] in the Church of St. *Peter,* in which all the Bodies of the Bishops of *Canterbury* were interred;—though he had before said,[5] that they were all interred in the North Portico, except *Theodore* and *Berctwald,* whose Bodies were buried *in ipsa Ecclesia,* in the Church itself; because that Portico could not conveniently hold any more.[6]—To make these several passages in *Bede* consistent, we must necessarily allow, that the Royal Family of *Kent,* and the first eight Archbishops of

[1] Bedæ Hist. Eccl. lib. ii. cap. 3. [2] Ibid. c. 5. [3] Ibid. [4] Bedæ Hist. Eccl. lib. v. cap. 8. [5] Ibid. lib ii. cap. 3.

[6] The better to elucidate the sense of the word *Porticus,* the reader will be pleased to compare the following passages from *Bede* and other antient writers.—A. D. 721. obiit Johannes Ebor. Episcopus in Monasterio suo Beverlac, et "sepultus est in porticu S. Petri." Bedæ Hist. Eccl. lib. v. cap. 6.—A. D. 726, obiit Tobias Roffensis Episcopus, et "Sepultus est in Porticu S. Pauli Apost. quam intro ecclesiam S. Andreæ sibi in locum sepulchri fecerat," Ibid. cap. 23.—A. D. 977, Sidemannus Creditoniæ Episcopus "sepulturæ traditur in monasterio Abendonensi in parte Ecclesiæ Boreali, in porticu S. Pauli." Chron. Saxon.—A. D. 1034, obiit Brithwius Wellensis Episcopus; "hic jacet in aquilonari porticu ad S. Johannem [Glastoniæ] Britwoldus Wintoniensis [l. Wiltoniensis] Episcopus obiit A. D. 1045, hic sepultus fuit cum Brithwio in eadem ecclesia in parte aquilonari." Monast. Angl. vol. i. pag. 9.--"In ambabus porticibus Coventriæ jacent ædificatores loci præcellentissimi conjuges." (scil. Comes Leofricus et Godiva Comitissa uxor ejus, qui, Leofricus obiit A. D. 1057.) Ibid. pag. 302. In all the above cited places, a more considerable part of the Church is certainly intended by *Porticus,* than what is commonly understood by the *Church-Porch,* as it is usually rendered by our Ecclesiastical Writers. It was frequently distinguished by the name of some Saint; for we read of *Porticus Sti. Martini* in St. Augustin's Church, at Canterbury, *Porticus Sti. Gregorii* in St. Peter's, at York, *Porticus Sti. Petri* at Beverley, *Porticus Sti. Pauli,* in St. Andrew's, at Rochester; and other distinctions of that kind, in many of our ancient Churches. The reason of which appears to be, that they were dedicated to the honour of those Saints. Thus we find by King Edgar's Charter to Thorney-Abby, that the Church there was dedicated A. D. 972, to St. Mary, St. Peter, and St. Benedict:—i. e. the East part of the Choir, were the Altar was placed, to St. Mary; the Western part to St. Peter; and the North *Porticus* to St. Benedict, ibid. pag. 243.—From all these instances, where the word *Porticus* occurs, it appears that the writers meant by it, either what is now commonly called the *Side-Isle* of the Church, or sometimes it may be a particular division of it, consisting of one arch with its recess; as in the following passage in Bede's account of the Relicts and Ornaments with which the Church of Hexham was furnished by Acca, who succeeded Wilfrid in that Bishoprick, A. D. 710.—"Acquisitis undecumque reliquiis B. Apostolorum et Martyrum Christi in venerationem illorum Altaria *distinctis porticibus* in hoc ipsum intra Muros Ecclesiæ posuit." Bedæ Hist. lib. v. cap. 20.

of *Canterbury*, were all buried in this Church;—the former in St. *Martin's*, or the South Portico or Isle;—*Augustin* and his five immediate Successors in the North Portico or Isle; and *Theodore* and *Berctwald* in the body of the Church:—for when he says, the two latter were deposited *in ipsa Ecclesia*,—he certainly means no more by that expression, than the Nave or Body, as distinguished from the Side-Isles. It plainly appears then, that this, which was one of the first-erected *Saxon* Churches, consisted of a Nave and two Side-Isles; but how a Church of that form could have been supported without Pillars and Arches of stone, is not easy to conceive;—the very terms indeed seem necessarily to imply it. The same remark may be extended and applied to St. *Peter's* Church at *York*; which was a spacious and magnificent fabrick of stone, founded A. D. 627, by King *Edwin* soon after he was baptised[1] For that it had such Porticos within, appears from *Bede's* relation of the death of King *Edwin*, who was killed in battle, A. D. 633. "His head, says he, was brought to *York*, and afterwards carried into the Church of the blessed Apostle St. *Peter*,—and deposited in St. *Gregory's* Portico."[2]

OTHER notices occur in the same Author of Churches built in or near his own time, some of which are expressly said to have been built of stone; as St. *Peter's* in *York* last-mentioned, and the Church at *Lincoln* built by *Paulinus*, after he had converted *Blaecca* Prefect or Governor of that city, which was a stone Church of excellent workmanship;[3] and those other Churches he speaks of might have been of stone, for aught that appears to the contrary. *Bede* is indeed rather sparing in his description of them; so that little is to be collected from him of their manner of building; he says nothing in direct terms either of Pillars or Arches in any of his Churches; though the word *Porticus*, which he frequently uses, may be said to imply both; as it certainly does in some instances, if not in all. He is a little more particular in his account of St. *Peter's* Church in the Monastery of *Wermouth* in the neighbourhood of *Gyrwi*, where he had his education, and lived all his days. This was built by the famous *Benedict Biscopius*;[4] in the year 675, this Abbat went over into *France* to engage workmen to build his Church after the *Roman* manner (as it is there called) and brought them over with him for that purpose. He prosecuted this work with extraordinary zeal and diligence; insomuch that within the compass of a year after the foundations were laid, he caused the roof to be put on, and divine Service to be performed in it. Afterwards when the building was nearly finished,

[1] Mox ut baptisma consecutus est [Ædwinus] majorem et augustiorum de lapide fabricare curavit basilicam. Bedæ Hist. Eccl. lib. ii. cap. 14.

[2] Adlatum est caput Ædwini Regis Eburacum, et inlatum postea in ecclesiam B. Apostoli Petri; positum est in porticu S. Papæ Gregorii. Bedæ Hist. Eccl, lib. ii. cap. 20.—Mr. Collier cites this passage from Bede, and seems to have adopted the common error, of taking *Porticus* for a building without-side the Church; and thence falsly infers, that it was not the custom of that age to bury within-side. "King Edwin's head (says he) was deposited in St. Gregory's Porch; from whence we may probably conclude, that his Children beforementioned, who are said to have been buried in the Church, were only buried in the Porch, the custom of that age going no further." Collier's Ch. Hist. vol. i. pag. 86.

[3] In qua civitate et ecclesiam operis egregii de lapide fecit. Bedæ Hist. lib. ii. cap. 14.

[4] Bedæ Hist. Abbatum Wyremuth. et Gyrw. pag. 295.

finished, he sent over to *France* for Artificers skilled in the mystery of making Glass, (an art till that time[1] unknown to the inhabitants of *Britain*) to glaze the windows both of the Porticos and the principal parts of the Church; which work they not only executed, but taught the *English* Nation that most useful art.

We have still more certain and explicit accounts of Churches built in the Northern parts of the Kingdom, during this century, in which both Pillars and Arches are expressly mentioned, *Eddius* who was contemporary with *Bede*, wrote the Life of *Wilfrid* Bishop of *York*, and among other things, informs us of many Religious Structures erected by that magnificent Prelate; several of which, as appears by his description, were very elegant and sumptuous Buildings; besides which he throughly repaired the Church of St. *Peter* in *York*,[2] which had received great injuries in the wars between *Penda* King of *Mercia* and the *Northumbrians*, a few years after it was finished; he put on a new roof, and covered it with lead, and glazed the windows,[3] about the year 669.

The Churches founded by *Wilfrid*, and particularly described by *Eddius*, are the Conventual Church of *Rippon* in *Yorkshire*, and the Cathedral Church of *Hexham* in *Northumberland*; of the former he gives this account; He raised on high and completed the Church in *Rippon*, from the foundations in the ground to its utmost height, with hewn stone, and supported it with various kinds of Pillars and Porticos.[4]—This elegant Church soon after it was finished, was with great solemnity consecrated by himself, and dedicated to the honour of St. *Peter*, in the presence of King *Egfrid*, and all the Abbats and Great Men of that Kingdom. But of all the Churches built in that Age, that of St. *Andrew* in *Hexham* deserves our particular notice. *Hexham*, with the adjoining Territory, was part of the Crown-land of the Kings of *Northumberland*, and being settled in dower by King *Egfrid* on his Queen St. *Etheldreda*, Bishop *Wilfrid*, with the King's consent, obtained a grant of it, in order to raise it to an Episcopal See[5] In the year 674, *Wilfrid* begun the foundation of this celebrated Church, and *Eddius* speaks with great admiration of it in this manner: "It's deep foundations

[1] What *Bede* here affirms of Abbat *Benedict*, that he first introduced the Art of making Glass into this Kingdom, is by no means inconsistent with *Eddius's* account of Bp. *Wilfrid's* glazing the Windows of St. *Peter's* Church at *York*, about the year 669. i. e. seven or eight years before this time. For glass might have been imported from abroad by *Wilfrid*; but *Benedict* first brought over the Artists, who taught the *Saxons* the Art of making Glass.—That the Windows in Churches were usually glazed in that Age abroad, as well as in these parts, we learn from *Bede*; who speaking of the Church on Mount *Olivet*, about a mile from *Jerusalem*, says, in the West-front of it were eight windows, which on some occasions used to be illuminated with lamps, which shone so bright through the Glass, that the Mount seemed in a blaze. Bedæ Lib. de locis Sanctis, cap. 6.

[2] Eddii Stephani vita S. Wilfridi, inter XV. Scriptores, cap. xvi. p. 59. Edit. Gale.

[3] Primum culmina corrupta tecti renovans, artificiose plumbo puro tegens, per fenestras introitum avium et imbrium vitro prohibuit, per quod tamen intro lumen radiebat. Ibid.

[4] In Hrypis Basilicam polito lapide a fundamentis in terra usque ad summam ædificatam, variis columnis et porticibus suffultam in altum erexit, et consummavit. Eddii vita Wilfridi, ut supra, cap. xvii. pag. 59.

[5] Malmesb. de Gestis Pontif. Angl. pag. 272.—Rich. Prior Hagulst. de Statu Ecclesiæ, &c. lib. i. cap. 2, 3, 7.—Lib. Elien. M. S. fol. ii.

tions, and the many subterraneous rooms there artfully disposed, and aboveground the great variety of buildings to be seen, all of hewn stone and supported by sundry kinds of Pillars and many Porticos, and set off by the surprising length and height of the walls, surrounded with various mouldings and bands curiously wrought, and the turnings and windings of the passages, sometimes ascending, or descending by winding stairs to the different parts of the building; all which it is not easy to express or describe by words, &c. neither is there any Church of the like sort to be found on this side the *Alpes*."[1]

Richard Prior of *Hexham*, who flourished about A. D. 1180, in whose time this famous Church was standing, though in a decaying state, more fully describes the manner of its building:[2] "The foundations of this Church, says he, St. *Wilfrid* laid deep in the earth for the Crypts and Oratories, and the passages leading to them, which were there with great exactness contrived and built underground: The walls which were of a great length and raised to an immense height, and divided into three several Stories or Tires, he supported by square and various other kinds of well-polished columns:—Also the walls, the capitals of the columns which supported them, and the arch of the Sanctuary, he decorated with historical representations, imagery, and various figures in relief, carved in stone, and painted with a most agreeable variety of colours: The body of the Church he encompassed about with pentices and porticos, which both above and below he divided with great and inexpressible art, by partition-walls and winding-stairs: Within the stair-cases and above them, he caused flights of steps and galleries of stone, and several passages leading from them, both for ascending and descending, to be so artfully disposed, that multitudes of people might be there, and go quite round the Church, without being seen by any one below in the Nave: Moreover, in the several divisions of the

[1] Nam in Hagustal dense adepta regione et [l. a.] regina Æthildrite Domino dedicata, domum Domino in honorem Beati Andræ Apostoli fabrefactam fundavit: cujus profunditatem in terra cum domibus mirifice politis lapidibus fundatam, et super terram multiplicem domum, columnis variis et porticibus multis suffultam, mirabilique longitudine et altitudine murorum ornatum et variis linearum anfractibus, viarum aliquando sursum aliquando deorsum per cochleas circumductam, non est meæ parvitatis hoc sermone explicare quod sanctus ipse præsul animarum, a Spiritu Dei doctus, opere facere excogitavit; neque ullam domum aliam citra Alpes montes talem ædificatam audivimus. Eddii Vita Wilfridi, cap. xxii. pag. 62.

[2] Profunditatem ipsius ecclesiæ criptis et oratoriis subterraneis, et viarum anfractibus, inferius cum magna industria fundavit: Parietes autem quadratis et variis et bene politis columpnis suffultos, et tribus tabulatis distinctos immensæ longitudinis et altitudinis erexit: Ipsos etiam et capitella columpnarum quibus sustentantur, et arcum Sanctuarii historiis et imaginibus et variis celaturarum figuris ex lapide prominentibus et picturarum et colorum grata varietate mirabilique decore decoravit: Ipsum quoque corpus ecclesiæ appenticiis et porticibus undique circumcinxit, quæ miro atque inexplicabili artificio per parietes et cocleas inferius et superius distinxit: In ipsis vero cocleis et super ipsas, ascensoria ex lapide et deambulatoria, et varios viarum amfractus modo sursum modo deorsum artificiosisssime ita machinari fecit, ut innumera hominum multitudo ibi existere, et ipsum corpus ecclesiæ circumdare possit, cum a nemine tamen infra in ea existentium videri queat: Oratoria quoque quam plurima superius et inferius secretissima et pulcherrima in ipsis porticibus cum maxima diligentia et cautela constituit, in quibus altaria in honore B. Dei Genitricis, semperque Virginis *Mariæ*, et S. *Michaelis*, Archangeli Sanctique *Johannis* Bapt. et Sanctorum Apostolorum, Martyrum, Confessorum atque Virginum, cum eorum apparatibus honestissime præparari fecit: Unde etiam usque hodie quædam illorum ut turres et propugnacula supereminent. Richardi Prioris Hagust. lib. i. cap. 3.

the porticos or isles both above and below, he erected many most beautiful and private Oratories of exquisite workmanship; and in them he caused to be placed altars in honour of the Blessed Virgin *Mary*, St. *Michael*, St. *John Baptist*, and holy Apostles, Martyrs, Confessors, and Virgins, with all decent and proper furniture to each of them; some of which remaining at this day, appear like so many turrets and fortified places." He also mentions some other particulars of this Church, and concludes with telling us, "It appears from ancient History and Chronicles, that of all the nine Monasteries over which that venerable Bishop presided, and of all others throughout *England*, this Church of St. *Andrew* in *Hexham* was the most elegant and sumptuous, and that it's equal was not to be met with on this side the *Alpes*."[1] The same Historian further informs us, that there were in his time at *Hexham* two other Churches;[2] one not far from the wall of the Mother Church, of admirable work, built in form of a Tower and almost circular, having on the four principal points, so many porticos, and was dedicated to the honour of the blessed Virgin *Mary;* the other a little further off, dedicated to St. *Peter;* besides a third on the other side of the river *Tine*, about a mile distant from the town, dedicated to St. *Michael* the Archangel;[3] and that the general tradition was, that these three Churches were founded by Bp. *Wilfrid*, but finished by his Successor *Acca*.

It may be collected from *Bede*,[4] that Churches and Monasteries were very scarce in *Northumberland* about the middle of this Century; but before the end of it, several very elegant ones were erected in that Kingdom, owing chiefly to the noble spirit of *Wilfrid* Bishop of *York*. This Prelate was then in high favour with *Oswi* and *Egfrid* Kings of *Northumberland*, and most of the Nobility of that Kingdom; by whose unbounded liberality in lands, and plate and jewels, and all kind of rich furniture, he rose to a degree of opulency, as to vie with Princes in state and magnificence; and this enabled him to found several rich Monasteries, and build such stately edifices in those parts, as cannot but excite the admiration of posterity.[5] To prosecute these great undertakings, he gave all due encouragement to the most skilful builders and artificers of every kind, eminent in their several ways, and by proper rewards always kept them in his service, to the great advantage and emolument of his country; some of these he procured at *Canterbury*, when he had prevailed on *Eddius* and *Eona* to undertake the instructing his Choirs in the *Roman* manner of singing;[6] other eminent builders and artists he invited, or brought over with him from *Rome, Italy, France*, and other Countries for that purpose:[7] and according to *Malme-*

[1] Richard Prior Hagustal. lib. i. cap. 3. [2] Ibid. c. 4. [3] Bedæ Hist. lib. v. c. 2. lin. 17. [4] Ibid. lib. ii. cap 14.—and lib. iii. cap. 2.

[5] The famous Abbat *Benedict Biscopius*, sometime companion of *Wilfrid* in his travels, was about that time engaged in the same noble designs, and founded the Monasteries of St. *Peter* and St. *Paul* at *Wermouth* and *Gyrwi*.

[6] —Cum Cantoribus *Æddc* et *Eona*, et cæmentariis, omnisque pene artis ministerio in regionem suam revertens, cum regula *Benedicti* instituta ecclesiarum Dei bene melioravit. Eddii vit. S. *Wilfridi*, cap. 14.—Bedæ Hist. Eccl. lib. iv. cap. 2.

[7] —de Roma quoque, et Italia, et Francia, et de aliis terris ubicumque invenire poterat, cæmentarios, et quoslibet alios industrios artifices secum retinuerat, et ad opera sua facienda secum in Angliam adduxerat.' Rich. Prior Hagulst. lib. i. cap. 5.

Malmesbury and *Eddius*, was eminent for his knowledge and skill in the science of Architecture, and himself the principal director in all those works, in concert with those excellent masters, whom the hopes of preferment had invited from *Rome* and other places,[1] to execute those excellent plans which he had formed: but of all his works, the Church of *Hexham* was the first and most sumptuous, and as far as appears, was never equalled by any other in this kingdom whilst the *Saxons* continued to govern: Indeed there was no period since the establishment of Christianity among them, in which those polite and elegant arts that embellish life and adorn the country, seem to have made so great advances as during the time he continued in favour. Neither was his fame confined to the Kingdom of *Northumberland;* his great abilities and reputation for learning, gained him respect in the other Kingdoms of the Heptarchy: *Wulfere* and *Ethelred* Kings of *Mercia* often invited him thither to perform the Episcopal office among them, and for his advice and instructions in founding several monasteries. He also happily finished the conversion of the Heptarchy, by preaching the Gospel to the Kingdom of the *South-Saxons*, containing what are now the Counties of *Surry* and *Sussex*, the only one which remained till that time unconverted; for which end he had been kindly entertained by King *Edilwalch*, who gave him the peninsula of *Sclesea;*[2] where also he founded a Monastery, in which the Episcopal See was at first placed, but afterwards removed to *Chichester*. And that the Church and Monastery at *Ely* founded by St. *Etheldreda*, were built under his direction, seems highly probable, as from many other circumstances, so in particular from what is related by the *Ely* Historian;[3] viz. that he spent a considerable time with her, on her coming to *Ely*, in settling the œconomy of her Convent, was intrusted with the whole conducting of her affairs, and (if I rightly understand his meaning), formed the plan of her Monastery; though the necessary funds for carrying on the work, he tells us, were supplied by her brother *Aldulfus* King of the *East-Angles*. There are very considerable ruins of this ancient *Saxon* Monastery at *Ely* still in being, especially of the Church that belonged to it;—what kind of Fabric that was, we shall be the better able to determine, when we come to take a view of those venerable remains, and shall give a more particular description of them in

[1] —Ibi [apud *Hagustaldhem*] ædificia minaci altitudine murorum erecta,—mirabile quantum expolivit, arbitratu quidem multa proprio, sed et cæmentariorum, quos ex *Roma* spes munificentiæ attraxerat, magisterio, &c. Will. Malmesb. de gestis Pontif. Angl. pag. 272.—Eddii vit. S. Wilfridi, cap. 22.

[2] Bedæ Hist. Eccl. lib. iv. cap. 13.—Eddii vit. S. Wilfridi. cap. 40.

[3] —Solus autem Wilfridus Pontifex, quem Virgo Regina præ omnibus in regno dilectum et electum habuerat, suis tunc necessitatibus provisorem adhibuit, jura illic administravit Episcopalia; a quo, sicut in Beda legitur, facta est Abbatissa.' Lib. Elien. MS. lib. i. cap. 15.

—Post modicum fratris sui memorati Regis Aldulfi auxiliis majore inibi [in Ely] constructo Monasterio Virginum Deo devotarum perplurium, mater virgo et exemplis vitæ cœpit esse et monitis, quarum usibus ex integro insulam constituit. Ibid.

Sanctus Wilfridus—ut eam in Ely descendisse cognoverat, festinus advolat, de animæ commodis, de statu mentis, de qualitate conversationis tractatur. Deinde in Abbatissæ officio eam gregemque illic adunatum consecravit, *locum sua dispositione constituit*, seque in omnibus solicitum exhibuit; ubi vitam non solum sibi, sed cunctis ibidem existentibus utilem aliquanto tempore duxit; a quo ipsa plurimum regendi consilium et vitæ solatium habuit. Ibid. cap. 16.

in the state they now are. In the mean time I shall proceed in some further observations on the state of Architecture among the *Saxons*, and show not only that the opinion which some authors have entertained of their Churches and Monasteries, as if they were usually wooden fabricks, is erroneous, and has no foundation in true history: but also that very elegant stone buildings supported by pillars and arches were very common with them.

In the beginning of the 8th Century, the same stile of Architecture that was used here in *England* by the *Saxons*, was making it's way into the more Northern parts of this Island; for *Bede* tells us,[1] that in the year 710, *Naiton* King of the *Picts* in a letter he wrote to *Ceolfrid* Abbat of *Girwy* informed him, among other things, of his intending to build a Church of stone to the honour of St. *Peter;* requesting, at the same time, to send him some Artificers to build it after the *Roman* manner. Hence it should seem that the stile of Architecture generally used in that Age in *England*, was called the *Roman* manner, and was the same that was then used at *Rome*, in *Italy*, and in other parts of the Empire.

About the same time, A. D. 716. *Ethelbald* King of *Mercia* founded the Monastery of *Croyland* in *Lincolnshire*.[2] The soil was marshy, and not well able to support a Fabrick of stone: in which circumstances a timber building might be thought most expedient, on account of it's lightness, had such been generally used in that age. However we find the King caused a vast number of large oaken piles to be driven into the ground, and more solid earth to be brought in boats nine miles by water, and laid thereon, to make it the more sound and commodious for building; and then laid the foundation of the Church of stone, which he finished, and also all the necessary offices of that Monastery, on which he bestowed many Ornaments and Privileges, and liberally endowed it.

But perhaps one of the most complete Saxon Churches that we have any authentic account of, is that of St. *Peter* in *York*, as it was rebuilt about the middle of the 8th Century. The Church founded there by King *Edwin*, and finished by his Successor King *Oswald*, and afterwards repaired by Bishop *Wilfrid*, as mentioned before; having received great damage by a fire, which happened in the year 741.[3] Archbishop *Albert* who was promoted to that See A. D. 767, thought proper to take it wholly down and rebuild it. This *Albert* was of a Noble family and a native of *York;* in his younger days he was sent by his parents to a Monastery, where making a great proficiency in learning, he was ordained a Deacon and afterwards a Priest; being taken into the Family of Archbishop *Egbert*, to whom he was nearly related in blood, he was by him preferred to the Mastership of the celebrated School at *York*, where he employed himself in educating youth in Grammar, Rhetoric, and Poetry, and taught also Astronomy, Natural Philosophy, and Divinity. He afterwards travelled, and visited *Rome*, and the most eminent seats of learning abroad, and was solicited by several foreign Princes to stay, but declined it; and returning home, he brought with

[1] Bedæ Hist. Eccl. lib. v. cap. 21. [2] Ingulphi Hist. Croyland. pag. 4. [3] Chron. Mailros, Simeon Dunelm, & Hoveden ad annum 741.—Tanner's Notit. Monast. pag. 627.

with him a fine collection of Books he had met with in his travels, and soon after was made Archbishop of *York*. Finding his Church in a ruinous condition, occasioned probably by the late fire, and perhaps not sufficiently repaired since that accident, he determined to take it wholly down, and to rebuild it. The principal Architects he employed in that work were two of his own Church, and who had received their education under him, namely, *Eanbald* (who afterwards succeeded him in the See of *York*,) and the famous *Alcuin;* both of them reckoned among the most learned men of that Age; who with great zeal and unanimity, began, carried on, and finished it in a few years; and, as appears by the description, executed the work in a most sumptuous and magnificent manner. *Albert* just lived to see his Church compleated; for growing old and infirm, he either resigned his See, or took *Eanbald*, his intended Successor, for his coadjutor in the Episcopal office, the three or four last years of his life; and they both assisted at the consecration of it, only ten days before his death, which happened according to *Alcuin* November the 8th, 780. His noble collection of Books he deposited in the Library at *York*, probably the same that is said to have been founded by Archbishop *Egbert*;[1] but which he greatly augmented by the addition of all those he had procured in his travels abroad; and committed them to the custody of the learned *Alcuin*, who gratefully celebrates the memory of his Patron, and ranks him in the highest class amongst men of eminence in that age for learning, piety, and munificence; and has at the same time left us a description of this Church, which I shall give below in his own words.[2]

From the description here given, in which the principal members, and requisites of a complete and finished Edifice are expressed, Pillars, Arches, Vaulted roofs, Windows, Porticos, Galleries, and variety of Altars, with their proper ornaments and decorations; the reader will in some measure be able to form a judgement of the whole, and be apt to conclude, that Architecture was carried in that age to some considerable degree of perfection.

Mr. *Walpole*, in his Anecdotes of Painting in *England*, and incidental Notes on other Arts, observes,[3] "that as all the other Arts, were formerly confined to Cloisters, so also was Architecture too; and that when we read that such a Bishop or such an Abbat built such and such an Edifice, they often gave the Plans, as well as furnished the necessary funds." The justness of this observation appears in this instance of rebuilding St.

[1] Willielm. Malmesburiens. de Pontificibus Angl. lib. iii. f. 153.

[2] "*Ast nova basilicæ miræ structura diebus*
Præsulis hujus erat jam cœpta, peracta, sacrata.
Hæc nimis alta domus solidis suffulta columnis,
Supposita quæ stant curvatis arcubus, intus
Emicat egregiis laquearibus atque fenestris,
Pulchraque porticibus fulget circumdata multis,
Plurima diversis retinens solaria tectis,
Quæ triginta tenet variis ornatibus aras.
Hoc duo discipuli templum, Doctore jubente,
Ædificarunt Eanbaldus et Alcuinus, ambo
Concordes operi devota mente studentes.
Hoc tamen ipse Pater socio cum Præsule templum
Ante die decima quam clauderet ultima vitæ
Lumina præsentis, Sophiæ sacraverat almæ."

This account of Archbishop *Albert*, and his rebuilding St. *Peter's* Church in *York*, is extracted from *Alcuin's* Poem *De Pontificibus et Sanctis Ecclesiæ Ebor.* published by Dr. *Gale* A. D. 1691, in which his life is though his wrote.—The name of *Albert* is barely mentioned by Bishop *Godwin*, in his catalogue of Bishops; more fully great learning, piety and munificence well deserve to have his Name transmitted to latest posterity.

[3] Vol. i. p. 110.

St. *Peter*'s in *York*, of which *Eanbald* and *Alcuin* were the chief Architects; in that of the Church belonging to *Gyrwi* Monastery, built by Abbat *Benedict Biscopius;* and those of the Churches of *Rippon*, *Hexham*, and *Ely*, by Bp. *Wilfrid;* and in many other instances that occur in History; some of which may be taken notice of afterwards. And indeed it is highly probable that the principal Architects of many or most of our best Churches and Monasteries, both in this and succeeding ages, were some or other of those religious societies themselves, who generally speaking wanted only inferior artists and workmen to carry their designs into execution; and even of these they were in part supplied out of their own Houses, where the elegant and polite Arts, particularly those of Sculpture and Painting, were much cultivated and improved.

In the 9th Century, the frequent and almost continual invasions of this Kingdom by the *Danes*, introduced the greatest disorder and confusion in the state, and brought it almost to the brink of ruin. War and it's necessary attendants, the desolation and destruction of our Churches, Monasteries, and other Edifices both publick and private, with the slaughter of the inhabitants, take up the greatest part of the Annals of those times. Mean while Arts and Sciences, which in the last century had been in a very flourishing condition, began to be neglected, and Religion and Learning lost their proper influence on men's minds, and were sinking apace into disrepute and contempt.[1] In the midst of these public calamities however, it pleased Providence to raise to the throne *Alfred* worthily surnamed *the Great*.[2] The vigorous measures he pursued to rescue his country from the hands of those barbarous invaders of it, and to restore it to it's former lustre, deserve the highest encomiums. Engaged as he was in continual wars during his whole reign of near thirty years, he never ceased to exert his utmost endeavours to restore religion and learning, to promote commerce, to cultivate and improve all the fine and elegant arts.[3] His Court was the resort of learned men of all professions, as well his own subjects, as foreigners, invited thither from the neighbouring Kingdoms, and retained there by proper rewards.[4] Among his other accomplishments, he was skilful in Architecture, and excelled his predecessors in elegance of building and adorning his palaces;[5] in constructing large ships for the security of his coasts,[6] and erecting castles in convenient parts of the kingdom. Indeed Architecture before this time had been almost wholly confined to religious structures; but now was by *Alfred* and his two immediate Successors chiefly applied to military purposes, in erecting Fortresses and Towers, and in building and repairing walled-towns, become necessary to curb the insolence and perfidy of the *Danes;*—and thus by adding to the defence and security, he also greatly improved the face of the Country.[7] He also encouraged the repairing of Churches, founded two Monasteries, and restored some others:[8] and to all these great works he allotted, and constantly expended a considerable part of his revenue.[9] But the mischiefs the Kingdom had sustained were immense, and the evils too heavy to be soon removed, and indeed required more than one age to do it: for it is certain that neither the exalted genius, nor the active zeal even of the great *Alfred* himself were ever

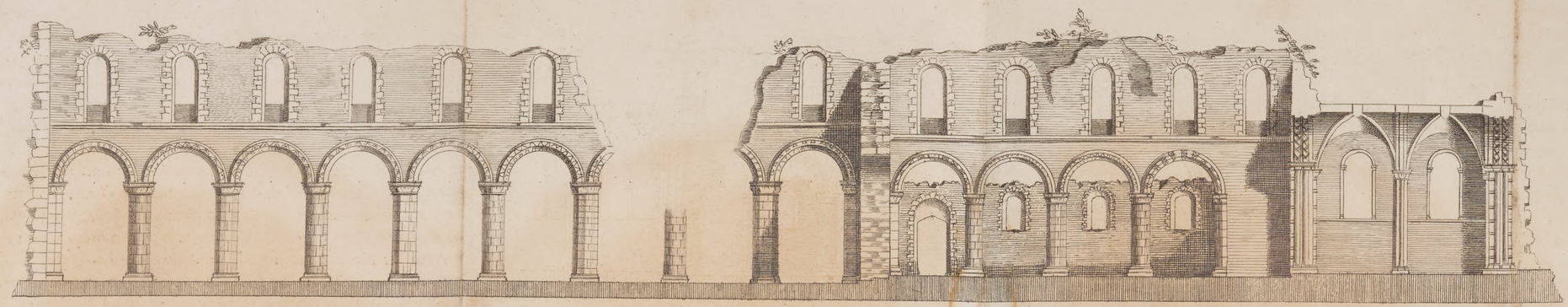
[1] Asser. de Rebus Gestis Alfredi. p. 27. [2] Floren. Wigorn. A. D. 871. [3] Matth. Westmon. ad an. 888. [4] Ingulphi Hist pag. 27. Edit. Gale. [5] Flor. Wigorn. ad. an. 871 & 887. [6] Matth. Westm. ad an. 897. [7] Ingulphi Hist. p. 27. [8] Flor. Wigorn. ad an. 887. [9] Ibid.—Matth. Westm. ad ann. 888.

ever able effectually to remove them. Part of this work however was carried on by his Successor in the next age.

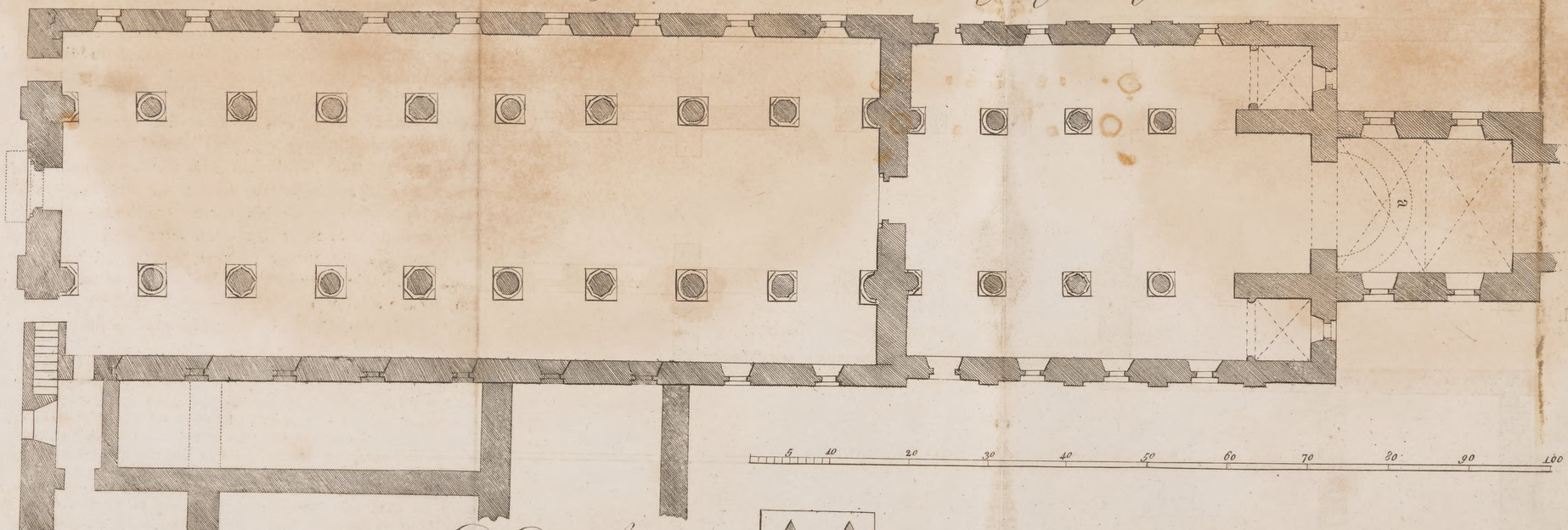
Edward his son who succeeded him in the year 900, though inferior to his Father in learning, surpassed him in martial glory.[1] His genius too was turned to Architecture, but it was chiefly military: he built fortresses in different parts of the Kingdom, encompassed cities and great towns with walls and other means of defence, to check the sudden incursions of the *Danes;* out of whose hands he wrested the Kingdoms of the *East-Angles* and *Northumberland,* and obliged the *Scotch* and *Welsh* to own his sovereignty.[2] He is said to have repaired the University of *Cambridge,*[3] after it had been burnt by the *Danes;* though whether is meant of restoring it as a seat of learning, or only rebuilding the town, is not clear. Some Churches and Monasteries, indeed were founded or repaired in his reign, in that of *Athelstan,*[4] and of his immediate Successors; but the more general restoration of them, was reserved for the peaceable times of King *Edgar.*

Edgar is said to have founded more than forty Monasteries;[5] but they were chiefly such as had been destroyed by the *Danes,* and were either in possession of the secular Clergy, or had laid desolate to that time; and so may more properly be said to have been repaired only, and restored to their former use: however several Monasteries were first founded in his time; and by the accounts we have of them, it appears that some new improvements in Architecture had lately been made, or were about that time introduced. The famous Abby of *Ramsey* in *Huntingdonshire,*[6] was one of these; and was founded by *Ailwin* Alderman of all *England,* as he is stiled, with the assistance of *Oswald* Bishop of *Worcester,* afterwards Archbishop of *York.* All the Offices and the Church belonging to this Monastery were new built, under the direction of *Ednoth* one of the Monks of *Worcester,* sent thither for that purpose.—This Church, which was six years in building, was finished in the year 974, and in the same year on the eighth of *November,* with great solemnity, dedicated by *Oswald,* then raised to the Archiepiscopal See of *York,* assisted by *Alfnoth* Bishop of the Diocese, in the presence of *Ailwin* and other great Men. By a description given of this Church in the History of that Abby,[7] it appears to have had "two Towers raised above the Roof, one of them at the West-end of the Church, affording a noble prospect at a distance to them that approached the Island; the other, which was larger, was supported by four Pillars in the middle of the Building, where it divided in four parts, being connected together by Arches, which extended to other adjoining Arches, to keep them from giving way." From this passage one may easily collect, that the plan of this new Church was a Cross, with Side-Isles, and was adorned with two Towers,

[1] Matth. Westm. et Floren. Wigorn. ad an. 901. Ingulphi Hist. p. 28. [2] Matth. Westm. ad an. 907. Floren. Wigorn. ad an. 921. [3] Rudborne, Angl. Sacr. vol. i. p. 209. [4] Ingulphi Hist. p. 29.—Matth. Westm. ad an. 939.—Malmesb. de Pontif. lib. v. p. 362. Edit. Gale inter XV. Scriptores. [5] Matth. Westm. et Flor. Wigorn. ad an. 957.—"— non fuit in Anglia Monasterium sive Ecclesia cujus non emendaret cultum vel ædificia." Monast. Angl. vol. i. pag. 33. [6] Hist. Ramesiensis, cap. xx. pag. 399. inter XV. Scriptores, Edit. per Gale. [7] "—duæ quoque turres ipsis tectorum culminibus eminebant, quarum minor versus occidentem in fronte Basilicæ pulchrum intrantibus insulam a longe spectaculum præbebat; major vero in quadrifidæ structuræ medio columnas quatuor, porrectis de alia ad aliam arcubus sibi invicem connexas, ne laxè defluerent, deprimebat." Ibid.



A Plan & Elevation of the remains of the Old Conventual Church at Ely, built in the Time of the Heptarchy A.D. 673. and repaired in King Edgar's reign A.D. 970.



Dr. Ducarel F.R.&A.S.S.  *contributes this Plate.*

J. Speer Delin.

Fra.s Perry Sculp.

Towers, one in the West-front, and the other in the intersection of the Cross; a mode of building, I apprehend, which had not then been long in use here in *England;* for it is obvious to remark, that in the descriptions we have remaining of the more ancient *Saxon* Churches, as particularly those of St. *Andrew*'s at *Hexham,* and St. *Peter's* at *York,*[1] fully enough described; not a word occurs, by which it can be inferred, that these, or indeed any other of them, had either Cross-buildings or high Towers raised above their Roofs; but, as far as we can judge, were mostly square,[2] or rather oblong buildings, and generally turned circular at the East-end;[3] in form nearly, if not exactly, resembling the *Basilicæ,* or Courts of Justice in great Cities throughout the *Roman* Empire; many of which, were in fact, converted into *Christian* Churches,[4] on the first establishment of Christianity under *Constantine the Great;* and new-erected Churches were constructed on the same plan, on account of its manifest utility for the reception of large Assemblies. Hence *Basilica* was commonly used in that, and several succeeding Ages for *Ecclesia* or Church, and continued so even after the form of our Churches was changed. Now these *Basilicæ* differed in their manner of construction from the *Templa;* for the Pillars of these latter were on the outside of the Building, and consequently their Porticos exposed to the weather; but the Pillars of the former were within, and their Porticos open only towards the Nave or main body of the Building; their chief entrance also was on one end, the other usually terminating in a semicircle: and this, I conceive, was the general form of our oldest *Saxon* Churches. The plan of the old Conventual Church at *Ely,* founded in the year 673, conveys a good idea of it; except that the original circular end having been occasionally taken down, as I find, in the year 1102, and another building, ending also in a semicircle, erected in its room; the original form is traced out by dotted lines, (as at a. Plate iv.)

It is highly probable that the use of Bells gave occasion to the first and most considerable alteration that was made in the general plan of our Churches, by the necessity it induced of having strong and high-raised edifices for their reception. The *Æra* indeed of the invention of Bells is somewhat obscure;[5] and it must be owned that some traces of them may be discovered in our Monasteries even in the seventh Century;[6] yet I believe, one may venture to assert, that such large ones as required distinct buildings for their support, do not appear to have been in use among us till the tenth Century; about the middle of which we find several of our Churches were furnished with them, by the munificence of our Kings.[7] And the account we have of St. *Dunstan*'s gifts to *Malmesbury* Abby, by their Historian, plainly shows they were not

[1] See pag. 22. 26. [2] St. Peter's at York, begun by King Edwin A. D. 627, is particularly reported by Bede to have been of that form; "per quadrum cœpit ædificare basilicam." Bedæ Hist. Eccl. lib. ii. cap. 14. [3] An ancient Church at *Abbendon,* built about the year 675, by *Heane* the first Abbat of that place, was an oblong building, 120 feet in length; and what is singular, was of a circular form on the West, as well as on the East—"habebat in longitudine 120 pedes, et erat rotundum tàm in parte occidentali, quàm in parte orientali." Monast. Angl. vol. i. pag. 98. [4] Camden's Britannia col. 780. Edit. Gibson. [5] Vid. Spelmanni Gloss. ad *Campana.* [6] Bedæ Hist. lib. iv. cap. 23. [7] Ethelstanus Rex (circa A. D. 935.) dedit quatuor magnas Campanas Sto. Cuthberto. Monast. Angl. vol. i pag. 40. lin. 52.—"Rex Eadredus duo Signa non modica Ecclesiæ Eboracensi donavit." Matth. West ad annum 946.—Rex Edgarus, circa A. D. 974. Ecclesiæ Ramesiensi dedit, "— duas Campanas, 20 librarum pretio comparatas." Hist. Ramesien. cap. 22. Edit. Gale.

not very common in that age; for he says,[1] the liberality of that Prelate consisted chiefly in such things as were then wonderful and strange in *England;* among which he reckons the large Bells and Organs he gave them. But from this period they became more frequent, and in time the common Furniture to our Churches.

BELLS, no doubt, at first suggested the necessity of Towers; Towers promised to the imagination something noble and extraordinary, in the uncommon effects they were capable of producing by their requisite loftiness and variety of forms:—the hint was improved, and Towers were built not only for necessary use,[2] but often for symmetry and ornament, in different parts of the Fabrick; and particularly, when the plan of a Cross was adopted, the usefulness of such a building appeared in the intersection of the Cross, adding strength to the whole, by its incumbent weight on that part.[3] This is the short History of the origin of Towers and Steeples; which always have been, and still are considered as the pride and ornament of our Churches. Possibly, these innovations might begin under King *Alfred:* the encomiums bestowed on him as an Architect,[4] look that way, and seem to point at some notable improvements in that art in his time; perhaps from models imported from abroad, by some of the learned Foreigners he usually entertained in his Court. However, there is room enough for panegyrick on that head,[5] without ascribing to him, "the re-edifying and restoring almost every Monastery in his Dominions, which either the prevailing poverty of the times, or the sacrilegious fury of the *Danes*, had brought to ruin,—his building many and improving more:"[6] all which may with great truth and propriety be applied to King *Edgar:*—it is sufficient to say there were two Monasteries undoubtedly of *Alfred*'s foundation, *Athelney* and *Shaftesbury*. Of the former some account is given by *Malmesbury;*[7] it was situate on a small River-Island in *Somersetshire*, containing only two acres of firm ground, surrounded with an extensive morass, which rendered it difficult of access: King *Alfred* founded it there in pursuance of a religious vow, as it had once afforded him a safe retreat in time of his great distress: "The Church, on account of its confined situation, was not large, but constructed in a new mode of building; for four piers firmly fixed on the ground, supported the whole structure, having four Chancels of a circular form in its circumference."[8] This Church

[1] S. Dunstanus—"in multis loco munificus, quæ tunc in Anglia magni miraculi essent, decusque et ingenium conferentis offerre crebro. Inter quæ Signa sono et mole præstantia; et Organa, &c." Will. Malmesb. de Pontif. lib. v. Edit. Angl. Sacr. vol. ii. pag. 33.—"Dunstanus, cujus industria refloruit Ecclesia [Glaston.] fecit Organa et Signa duo præcipua, et Campanam in refectorio." Will. Malmesb. de Antiq. Glaston. Eccles. pag. 324. Edit. Galei.—Athelwoldus Abbas Monasterii de Abendon, regnante Edgaro Rege,—"fecit duas Campanas, quas in domo [Dei] posuit, cum aliis duabus, quas B. Dunstanus fecisse perhibetur."—Monast. Angl. vol i. p. 104. lin. 42.

[2] The *Campanile*, or that particular Tower allotted for the use of Bells, was sometimes a distinct separate building of itself; but more commonly adjoined to the Church, so as to make part of the fabrick, usually at the West end.—Vid Monast. Angl. vol. i. p. 995. lin. 42.

[3] See this explained by Sir *Christopher Wren*, in his Letter to Bishop *Sprat*, in *Widmore*'s Hist. of *Westminster* Abby, p. 53.

[4] "In arte Architectonica summus." Malmesb. de Reg. Angl. [5] Floren. Wigorn. ad annum 887.

[6] Biographia Britan. under *Ælfred*. [7] Monast. Angl. vol. i. p. 202.

[8] "—fecit Ecclesiam situ quidem pro angustia spacii modicam, sed novo ædificandi modo compactam; quatuor enim postes solo infixi totam suspendunt machinam, quatuor cancellis opere spherico in circuitu ductis." Ibid.—It is not quite clear from this description, whether it was of Stone or Timber. The word *Postes*, used for the Pillars or Supporters, does not, I think, determine either way.

Church was probably one of his first essays in Architecture; a Model, rather than a finished piece; a specimen of that new form then introduced; in which one may discover the rudiments of a Cross and of a Tower, which we find were afterwards brought to greater perfection, and were the fashionable improvements in the next age; as appears by *Ailwin's* Church at *Ramsey* above-mentioned.[1]

HAD there been more remains of these ancient Structures now in being, or had our Ecclesiastical Writers been more express, we might at this time have been able to speak with greater certainty concerning them: but Monuments of that kind are very rare,[2] and what descriptions we have, are mostly expressed in such general terms, as give little or no satisfaction in the particulars we want to know. Sir *Christopher Wren*, speaking of the old Abby Church of *Westminster*, built by King *Edgar*, gives his opinion of what kind of Architecture the *Saxons* used;[3]—'This, 'tis probable, was a good strong Building, after the manner of the Age, not much altered from the *Roman* way. We have some forms of this ancient *Saxon* way, which was with Piers, or round Pillars (stronger than *Tuscan* or *Doric*) round-headed Arches and Windows. Such was *Winchester* Cathedral of old, and such at this day the Royal Chapel in the White Tower of *London*, the Chapel of St. *Cross's*, the Chapel of *Christ Church* in *Oxford*, formerly an old Monastery, and divers others I need not name, built before the Conquest, and such was St. *Paul's* built in King *Rufus's* time. These ancient structures were without Buttresses, only with thicker Walls; the Windows were very narrow and lattised;[4] for King *Alfred* is praised for inventing Lanthorns to keep in the Lamps in the Churches." This eminent Architect, I doubt, could not easily recollect such specimens of buildings, as he was really satisfied were built before the Conquest, which his discourse naturally led him to enquire after; for the instances he brings were undoubtedly erected after that period:—by this however he discovers his own opinion, that the *Saxon* and *Norman* Architecture was the same.

SECT.

[1] Pag. 28.

[2] The Saxon way of building was, as Sir *Christopher Wren* observes, very strong. There were many Cathedral and Conventual Churches of that kind at the time of the Conquest, which might therefore probably have continued to this day, had they not been pulled down, or suffered to run to ruin by neglect. One principal cause of which, was the removal of the Bishops Sees (some of which had been placed in Villages or small Towns) to Cities and more populous places, by the Council of London, A. D. 1078. This occasioned the old Saxon Cathedrals in the deserted Sees, to be neglected and fall to decay; and in those places where they were suffered to continue, they were soon after demolished, to make room for the more stately Fabricks of the Normans; except in some few instances, where perhaps some parts of the old Saxon fabricks may be found incorporated with the then new works of the Normans. The ruin of the rest is easily accounted for, considering what havock was made of them at their surrender, and the effectual means used by the Visitors appointed by King Henry VIII. to destroy them. See Willis's Hist. of Abbies, vol. i. p. 180, 181, and vol. ii. Pref. p. 7.

[3] Letter to the Bishop of Rochester, in *Wren's Parentalia*,—and in *Widmore's* Hist. of Westm. Abby, p. 44.

[4] The Windows narrow and lattised.] If the meaning be, that the Windows before *Alfred's* time were not Glazed;—it is apprehended, this is a mistake. See p. 21, note 1.

SECT. VI.

Improvements in Architecture, by the Normans.

OUR Historians expressly mention a new mode of Architecture, brought into use by the *Normans*, and particularly apply it to the Abby Church at *Westminster*, built by King *Edward* the Confessor, in which he was buried;[1] and afterwards speak of it, as the prevailing mode throughout the Kingdom.[2]—This account has not a little perplexed our modern critical inquirers, who are at a loss to ascertain the real difference, between the *Saxon* and the *Norman* mode of building.

IN order therefore to reconcile these seemingly different accounts, it is proper to observe, that the general plan and disposition of all the principal parts in the latter *Saxon* and earliest *Norman* Churches, was the same;—the chief entrance was at the West end into the Nave; at the upper end of that was a Cross, with the arms of it extending North and South, and the head (in which was the Choir) towards the East, ending usually in a semicircular form; and in the centre of the Cross, was a Tower, another was frequently added (and sometimes two, for the sake of ornament or symmetry,) to contain the Bells; the Nave, and often the whole building, was encompassed with inner *Porticos*; the Pillars were round, square, or angular, and very strong and massive; the Arches, and heads of the Doors and Windows, were all of them circular. In these respects, it may perhaps be difficult to point out any considerable difference between the *Saxon* and *Norman* Architecture. In a popular sense however, I apprehend there will appear a sufficient distinction, to intitle the latter a new mode of building, as our Historians call it, in respect to the former.

THE *Saxons*, sometime before the ruin of their state, as *Malmesbury* observes,[3] had greatly fallen from the virtue of their Ancestors in Religion and Learning; vice and irreligion had gained the ascendant, and their moral character was at the lowest ebb; in their way of living they were luxurious and expensive, though their Houses were at the same time rather low and mean buildings.[4] The *Normans*, on the contrary, were moderate and abstemious, and delicate withal in their diet; fond of stately and sumptuous houses; affected pomp and magnificence in their mien and dress, and likewise in their buildings, publick as well as private. They again introduced civility and

[1] "Sepultus est [Rex Edwardus] Londini in Ecclesia, quam ipse novo compositionis genere construxerat; a qua pòst multi Ecclesias construentes, exemplum adepti, opus illud expensis æmulabantur sumptuosis." Matth Paris Hist. pag 1.—"Ecclesiam ædificationis genere novo fecit." W. Malmesb. de Gest. Reg.

[2] "Videas ubique in villis Ecclesias, in vicis et urbibus Monasteria, novo ædificandi genere consurgere." Malmesb. ibid. p. 102.

[3] De Regibus Angliæ. p. 101.

[4] "— parvis et abjectis domibus totos sumptus absumebant: Francis et Normannis absimiles, qui amplis et superbis ædificiis modicas expensas agunt.—Normanni erant tunc et sunt adhuc vestibus ad invidiam culti, cibis citra ullam nimietatem delicati.—Domi ingentia ædificia (ut dixi) moderatos sumptus moliri, paribus invidere superiores prætergredi velle, &c.—Religionis normam in Anglia usquequaque emortuam adventu suo suscitarunt; videas ubique in villis Ecclesias, in vicis et urbibus Monasteria novo ædificandi genere consurgere, recenti ritu Patriam florere, ita ut sibi periisse diem quique opulentus existimet, quem non aliqua præclara magnificentia illustret." Ibid. p. 102.

and the liberal arts, restored Learning, and endeavoured to raise again Religion from the languid state into which it was fallen;—to this end they repaired and enlarged the Churches and Monasteries, and erected new ones every where, in a more stately and sumptuous manner than had been known in these Kingdoms before. This is what our Historians take notice of, and call it a new manner of Building; we style it now the *Norman* Architecture: the criterion of which is, I conceive, chiefly it's massiveness, and enlarged dimensions, in which it far exceeded the *Saxon*. Some specimens of this *Norman* kind of building had indeed been produced a little time before the Conquest, owing to our communication with the *Normans*, whose customs and manners King *Edward*, who had been educated in that Court, was fond of introducing;[1] such was the Abby Church which he erected at *Westminster*, and "served afterwards as a pattern to other builders, being rivalled by many, at a great expence;"[2] such also was St. *Peter*'s Church in *Gloucester*, built about the same time, part of which is still remaining: this mode of building, in the language of professed Artists, we find, is reckoned the same with the *Saxon*:—all the difference, as far as appears to us at this distance of time, was in the magnitude or size of their several buildings. The *Saxon* Churches, were often elegant fabricks and well constructed, as has been observed before: but generally of a moderate size, frequently begun and finished in five or six years, or less time. The works of the *Normans* were large, sumptuous and magnificent; of great length and breadth, and carried up to a proportionable height, with two, and sometimes three ranges of pillars, one over another, of different dimentions, connected together by various arches,[3] (all of them circular;) forming thereby a lower and upper portico, and over them a gallery; and on the outside three tires of windows: in the centre was a lofty strong tower, and sometimes one or two more added at the West-end, the front of which generally extended beyond the side-isles of the nave or body of the Church.

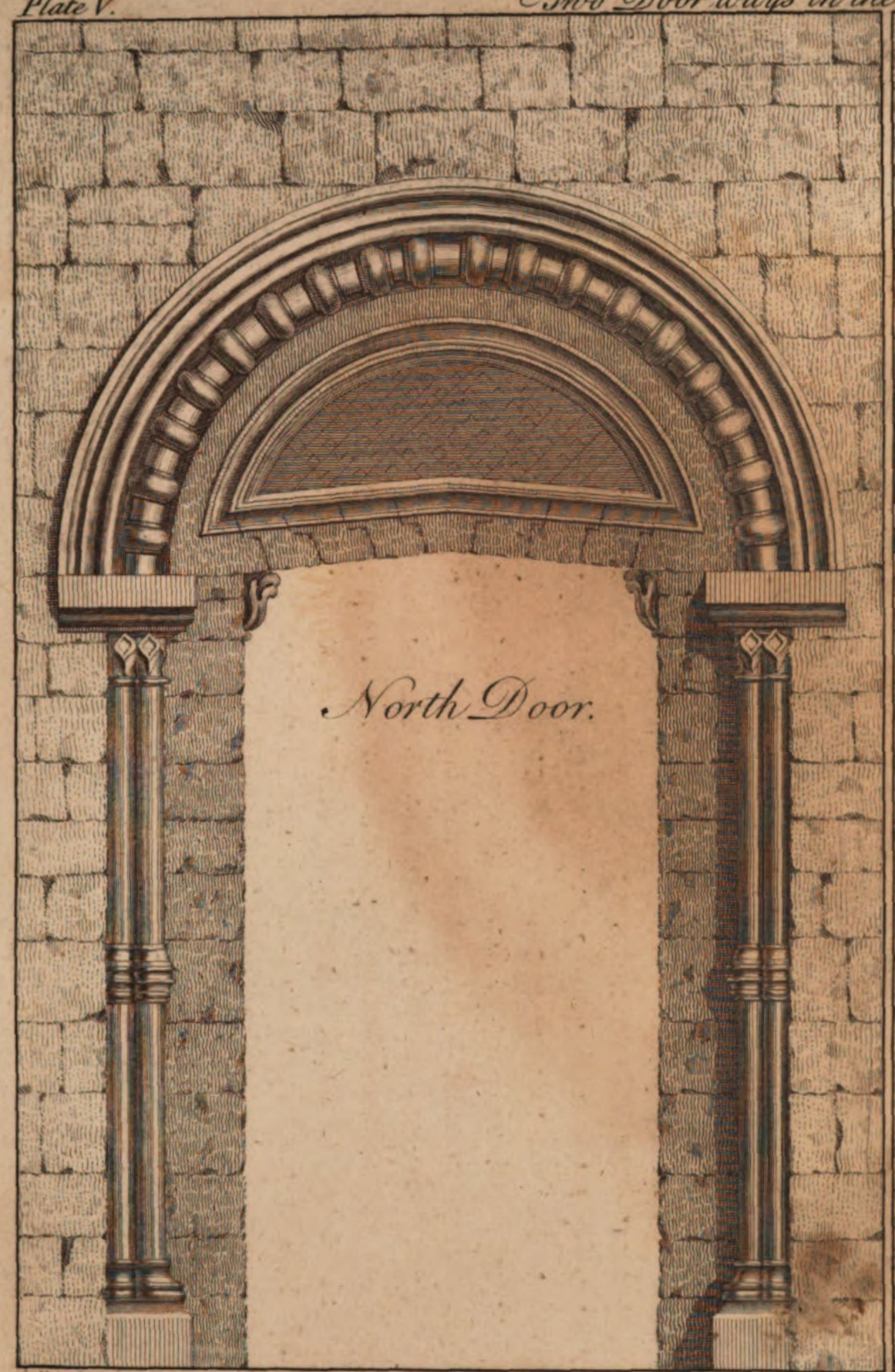
The observation made on rebuilding St. *Paul*'s in King *William Rufus*'s time, after the fire of *London* in 1086, by *Mauritius* Bishop of that See, *viz.* "That the plan was so extensive, and the design so great, that most people who lived at that time censured it as a rash undertaking, and judged that it never would be accomplished;"[4] is in some measure applicable to most of the Churches begun by the *Normans*.—Their plan was indeed great and noble, and they laid out their whole design at first; scarcely, we may imagine, with a view of ever living to see it compleated in their lifetime:—their way therefore was usually to begin at the East end, or the Choir part; when that was finished, and covered in, the Church was often consecrated; and the remainder

[1] "Rex Edwardus natus in Anglia, sed nutritus in Normannia, et diutissime immoratus, pene in Gallicum transierat, adducens ac attrahens de Normannia plurimos, quos variis dignitatibus promotos in immensum exaltabat.—cœpit ergo tota terra sub Rege, et sub aliis Normannis introductis Anglicos ritus dimittere et Francorum mores in multis imitari." Ingulphi Hist. p. 62. Edit. Gall. [2] "—a qua pòst multi Ecclesias construentes, exemplum adepti, opus illud expensis æmulabantur sumptuosis." Matth. Paris Hist. p. 1. [3] '—Diversis fultum columnis, ac multiplicibus volutum hinc et inde arcubus.'—as Sulcardus a Monk of Westminster describes the Abby Church there, built by Edward the Confessor: which was of this kind. Widmore's Hist. of Westminster Abby. p. 10. [4] '—Nova fecit [Mauritius] fundamenta tam spaciosa, ut qui ea tempestate vixerunt plerique cœptum hoc ejus tanquam temerarium et audax nimium reprehenderent, nunquam futurum dicentes, ut molis tam ingentis structura aliquando perficeretur. Godwin de Præsul. Angl. p. 175.

remainder carried on as far as they were able, and then left to their Successors to be compleated; and it is very observable, that all our Cathedral, and most of the Abbey Churches, besides innumerable Parochial Churches, were either wholly rebuilt or greatly improved within less than a Century after the Conquest, and all of them by *Normans* introduced into this kingdom; as will evidently appear on examining the History of their several Foundations.[1] It was the policy of the first *Norman* Kings to remove the *English* or *Saxons* from all places of trust or profit, and admit none but Foreigners: insomuch that *Malmesbury*, who lived in the Reign of *Henry* the *First*, observes, "That in his time there was not one *Englishman* possessed of any post of honour or profit under the Government, or of any considerable office in the Church."[2] The Bishopricks and all the best Ecclesiastical preferments, were filled by those Foreigners, and the Estates of the *Saxon* Nobility were divided among them. Thus being enriched and furnished with the means, it must be owned, they spared neither pains nor cost in erecting Churches, Monasteries, Castles, and other Edifices both for public and private use, in the most stately and sumptuous manner.—And, I think, we may venture to say, that the Circular Arch, Round-headed Doors and Windows, Massive Pillars, with a kind of regular Base and Capital, and thick Walls, without any very prominent Buttresses, were universally used by them to the end of King *Henry* the *First's* Reign; and are the chief Characteristicks of their style of Building: and among other peculiarities that distinguish it, we may observe, that the capitals of their Pillars were generally left plain, without any manner of Sculpture: though instances occur of foliage and animals on them; as those on the East side of the South Transept at Ely.—The body or Trunk of their vast massive pillars were usually plain Cylinders, or set off only with small Half-columns united with them; but some times to adorn them, they used the *Spiral-groove* winding round them, and the *Net* or *Lozenge-work* overspreading them; both of which appear at *Durham*, and the first in the Undercroft at *Canterbury*.—As to their Arches, though they were for the most part plain and simple; yet some of their principal ones, as those over the chief entrance at the West end and others most exposed to view, were abundantly charged, with Sculpture of a particular kind; as, the *Cheveron-work* or *Zig-zag moulding*, the most common of any; and various other kinds rising and falling, jetting out and receding inward alternately, in a waving or undulating manner; — the *Embattled-Frette*, a kind of ornament formed by a single round Moulding, traversing the face of the Arch, making it's returns and crossings always at Right-angles, so forming the intermediate spaces into Squares alternately open above and below; specimens of this kind of ornament appear on the great Arches in the middle of the West front at *Lincoln*, and within the ruinous part of the building adjoining to the great Western Tower at *Ely*; — the *Triangular Frette*, where the same kind of moulding at every return,

[1] Particular accounts may be found in *Dugdale's Monasticon*, *Godwin de Præsulibus Angliæ*, *Willis's* Hist. of Abbies, &c. Thus *Lanfranc*, promoted to the See of Canterbury 1070, began the foundation of a new Church there. *Thomas I*, Archbishop of *York*, 1070.—*Walcher* Bishop of Durham, 1071.—*Walkeline* of Winchester, 1070.—*Remigius* of Lincoln, 1076.—all of them foreigners, did the like in their several Sees; and so of the rest. [2] Anglia facta est exterorum habitatio, et alienigenarum dominatio; nullus hodie Anglus Dux, vel. Pontifex, vel. Abbas; advena quique divitias et viscera corrodunt Anglia, nec spes ulla est finiendæ miseriæ! Malmesb. de Reg. Angl. p. 93.

Two Door ways in the Old Conventual Church at Ely.





To Edward Hall, Gent. Lieutenant in his Majesty's Regiment of Dragoons, Commanded by the Earl of Ancram, this PLATE is gratefully Inscribed by James Bentham 1762.

The South Door of the Cathedral at Ely.



To John Drage Esq. of Soham in the County of Cambridge, This Plate, Engraved at his Expence, is most gratefully Inscribed, by James Bentham. 1770.



Viro Rev.do Iohanni Warren A. M. hanc Portam ejusdem Ecclesiæ incisam grato animo D. D. D.

Ecclesiæ Cath Elien. Canonico Australem, Sumptibus suis in ære Iacobus Bentham. 1768.

turn, forms the side of an Equilateral Triangle, and consequently encloses the intermediate spaces in that figure; — the *Nail-head*, resembling the heads of great Nails, driven in at regular distances; as in the Nave of *Old* St. *Paul's*, and the great Tower at *Hereford;* (all of them found also in more ancient *Saxon* buildings;) — the *Billeted-moulding*, as if a Cylinder should be cut into small pieces of equal length, and these stuck on alternately round the face of the Arches; as in the Choir of *Peterborough*, at St. *Cross*, and round the Windows of the upper Tire on the outside of the Nave at *Ely:* — this latter ornament was often used (as were also some of the others,) as a *Fascia*, *Band*, or *Fillet*, round the outside of their Buildings.—Then to adorn the inside Walls below, they had rows of little Pillars and Arches; and applied them also to decorate large vacant spaces in the Walls without; — and the *Corbel-table*, consisting of a series of small Arches without Pillars, but with heads of Men and Animals, serving instead of Corbels or Brackets to support them, which they placed below the Parapet, projecting over the upper, and sometimes the middle Tire of Windows:— the *Hatched Moulding* used both on the faces of the Arches, or for a *Fascia* on the outside; — as if cut with the point of an Axe at regular distances and so left rough:— and the *Nebule* a projection terminated by an undulating line , as under the upper range of Windows at *Peterborough*.—To these marks that distinguish the *Saxon* or *Norman* style, we may add, that they had no *Tabernacles*, (or *Niches* with Canopies:) or Pinacles, or Spires; or indeed any Statues to adorn their buildings on the outside, which are the principal grace of what is now called the *Gothic*; unless those small figures we sometimes meet with over their Door-ways, such as is that little figure of Bishop *Herebert Losing* over the North-transept door at *Norwich*, seemingly of that time; or another small figure of our Saviour over one of the South-doors at *Ely*, &c. may be called so: but these are rather Mezzo-relievos than Statues; and it is known, that they used Reliefs sometime with profusion; as in the *Saxon* or *Norman* Gateway at *Bury*, and the two South-doors at *Ely*. [Plates VI, VII.]— Escutcheons of Arms are hardly (if ever) seen in these Fabricks, though frequent enough in after times; — neither was there any tracery in their vaultings.—These few particularities in the *Saxon* and *Norman* style of building, however minute they may be in appearance, yet will be found to have their use, as they contribute to ascertain the age of an Edifice at first sight.[1]

It cannot be expected we should be able to enumerate all the decorations they made use of; for they designed variety in the choice of them: but a judicious Antiquarian, who has made the prevailing modes of Architecture in distant times, his study, will be able to form very probable conjectures concerning the age of most of these ancient structures: the alterations that have been made in them, since their first erection, will often discover themselves to his eye. Perhaps the most usual change he will find in them, is in the form of the Windows; for in many of our oldest Churches, I mean such as were built within the first Age after the Conquest, the Windows which were originally Round-headed, have since been altered for others of

[1] Some curious observations on the difference between the Norman style of building used in the Conqueror's reign, and that in use under Henry II. may be met with in the account given by Gervase a Monk of Canterbury, of the Fire that happened there A. D. 1174, and burnt the Choir, and of the repairing of the same. X. Scriptores, col. 1302. lin. 43, 44, &c.

of a more modern date, with pointed Arches. Instances of this kind are numerous, and may often be discovered, by examining the courses of the Stone-work about them; unless the outward face of the Building was new-cased at the time of their insertion, as it sometimes happened: without attending to this, we shall be at a loss to account for that mixture of round and pointed Arches, we often meet with in the same Building.

THERE is perhaps hardly any one of our Cathedral Churches of this early *Norman* style (I mean with round Arches and large Pillars) remaining entire, though they were all originally so built; but specimens of it may still be seen in most of them. The greatest part of the Cathedrals of *Durham, Carlisle, Chester, Peterborough, Norwich, Rochester, Chichester, Oxford, Worcester, Wells,* and *Hereford;* the Tower and Transept of *Winchester,* the Nave of *Gloucester,* the Nave and Transept of *Ely,* the two Towers of *Exeter,* some remains in the middle of the West-front of *Lincoln,* with the lower parts of the two Towers there; in *Canterbury* great part of the Choir, formerly called *Conrade's* Choir, (more ornamented than usual,) the two Towers called St. *Gregory's* and St. *Anselm's,* and the North-west Tower of the same Church; the Collegiate Church of *Southwell,* and part of St. *Bartholomew*'s in *Smithfield,* are all of that style; and so was the Nave and Transept of *Old* St. *Paul's, London,*[1] before the Fire in 1666: *York* and *Lichfield,* have had all their parts so entirely rebuilt at separate times, since the disuse of round Arches, that little or nothing of the old *Norman* work appears in them at this day. The present Cathedral Church of *Salisbury,* is the only one that never had any mixture of this early *Norman* style in it's composition: the old Cathedral, begun soon after the Conquest, and finished by *Roger,* that great and powerful Bishop of *Salisbury* under *Henry* I. was at *Old Sarum,* and of the same kind; it stood in the North-west part of the City, and the Foundations are still visible; if one may form a judgment of the whole by the Ruins that remain, it does not appear indeed to have been so large as some other of those above mentioned; but it had a Nave and two Porticos or Side-isles, and the East end of it was Semicircular; it's situation on a barren chalky Hill, exposed to the violence of the Winds, and subject to great scarcity of Water, and that within the precincts of the Castle, (whereby frequent disputes and quarrels arose between the Members of the Church and Officers of the Castle,) gave occasion to the Bishop and Clergy in the reign of *Henry* III. to desert it, and remove to a more convenient situation, about a Mile distant towards the South-east; where [2]*Richard Poore,* at that time Bishop, began the Foundation of the present Church on the fourth of the Calends of *May* 1220. It consists entirely of that style which is now called, (though I think improperly,) *Gothic;* a light, neat, and elegant form of building; in which all the Arches are (not round but) pointed, the Pillars small and slender, and the outward Walls commonly supported with Buttresses.

THE term *Gothic* applied to Architecture, was much used by our Ancestors in the last Century, when they were endeavouring to recover the ancient *Grecian* or *Roman* manner, (I call it indifferently by either of those names, for the *Romans* borrowed it from the *Greeks*:) whether they had then a retrospect to those particular times when the *Goths* ruled in the Empire, or only used it as a term of reproach, to stigmatize the productions of

[1] A view of the inside by Hollar, is preserved in Dugdale's Hist. of St. *Paul*'s.
[2] Price's Observations on the Cath. Church of Salisbury, p. 8.—Camden's Britan. col. 107. note y.

of ignorant and barbarous times, is not certain: but I think they meant it of *Roman* Architecture; not such, certainly, as had been in the Age of *Augustus*, (which they were labouring to restore,) but such as prevailed in more degenerate times, when the Art itself was almost lost, and particularly after the Invasions of the *Goths*; in which state it continued many Ages after, without much alteration. Of this kind was our *Saxon* and earliest *Norman* manner of building with circular Arches and strong massive Pillars, but really *Roman* Architecture, and so was called by our *Saxon* Ancestors themselves.[1] Some Writers call all our ancient Architecture without distinction of round and pointed Arches, *Gothic*: though I find of late the fashion is to apply the term solely to the latter; the reason for which is not very apparent. The word *Gothic* no doubt implies a relation some way or other to the *Goths*; and if so, then the old *Roman* way of building with round Arches above described, seems to have the clearest title to that appellation; not that I imagine the *Goths* invented, or brought it with them: but that it had it's rise in the *Gothic* age, or about the time the *Goths* invaded *Italy*. The style of building with pointed Arches is modern, and seems not to have been known in the world, till the *Goths* ceased to make a figure in it. Sir *Christopher Wren* thought this should rather be called the *Saracen* way of building:—the first appearance of it here, was indeed in the time of the Crusades; and that might induce him to think the Archetype was brought hither by some who had been engaged in those expeditions, when they returned from the Holy Land: but the observations of several learned Travellers,[2] who have accurately surveyed the Ancient mode of building in those parts of the world, do by no means favour that opinion, or discover the least traces of it. Indeed I have not yet met with any satisfactory account of the origin of pointed Arches, when invented, or where first taken notice of: some have imagined, they might possibly have taken their rise from those Arcades we see in the early *Norman* or *Saxon* buildings on walls, where the wide semicircular Arches cross and intersect each other, and form thereby at their intersection exactly a narrow and sharp-pointed Arch. In the wall South of the Choir at St. *Cross* is a facing of such wide round interlaced Arches by way of Ornament to a flat vacant space: only so much of it as lies between the Legs of the two neighbouring Arches, where they cross each other, is pierced though the Fabric, and forms a little range of sharp pointed Windows: it is of King *Stephen*'s time; whether they were originally pierced I cannot learn.—But whatever gave occasion to the invention; there are sufficient proofs they were used here in the Reign of *Henry* II. The West-end of the old *Temple* Church, built in that Reign, and dedicated by *Heraclius* Patriarch of the Church of the *Holy Resurrection* in *Jerusalem*, (as appears by the Inscription[3] lately over the Door,) is now remaining; and has, I think, pointed and round Arches originally inserted; they are intermixed; the great Arches are pointed, the Windows above are round; the West door is a round Arch richly ornamented; and before it a Portico or Porch of three Arches, supported by two Pillars; that opposite to the Church-door is round, the other two pointed, but these have been rebuilt. The great Western-tower of *Ely* Cathedral, built in the same Reign by *Geoffry Rydel* Bishop there, who

[1] Bedæ Hist. Eccl. lib. v. cap. 21.—and Hist. Abb. Wiremuth. et Gyrw. p. 295. l. 4.
[2] Pocock, Norden, Shaw. [3] Stow's Survey of London, p. 746. Edit. 1754.

who died A. D. 1189, consists of pointed Arches. At *York* under the Choir remains much of the old work, built by Archbishop *Roger* in *Henry* IId's Reign; the Arches are but just pointed, and rise on short round Pillars, whose Capitals are adorned with Animals and Foliage: many other instances of the same Age might be recollected; and possibly some may occur of an earlier date; for this, like most novelties, we may suppose, was introduced by degrees.

In *Henry* the IIId's Reign the circular Arch and massive Column seem wholly to have been laid aside, and the pointed Arch and slender Pillar being substituted in their room, obtained such general approbation throughout the Kingdom, that several parts of those strong and stately buildings, that had been erected in the preceding Age, were taken down and their dimensions enlarged, in order to make room for this new mode of building. The Cathedral Church of *Salisbury* is wholly of this kind of Architecture: it was begun early in that reign,[1] and finished in the Year 1258. This Church (says a competent Judge[2] of such matters) "may be justly accounted one of the best patterns of Architecture in the Age wherein it was built." To which we may add, that it has this advantage of all others, that the whole Plan was laid out at once, and regularly pursued throughout the whole course of its building, in the same style, to its finishing; whence arise that uniformity, symmetry, and regular proportion observable in all the parts of it, not to be found in any other of our Cathedral Churches; which having been all originally built with circular Arches and heavy Pillars, and most of them afterwards renewed, in part or in whole; at different times; and under all the changes and variety of modes that have prevailed, since the first introduction of pointed Arches; now want that regularity and sameness of style, so necessary to constitute an entire and perfect building. In the same reign were considerable additions made to several of our Cathedral and other Churches, especially at their East-end; some of which, as they are still remaining, may serve to illustrate the particular style then in use: such is that elegant structure at the East-end of *Ely* Cathedral,[3] built by *Hugh Norwold*, Bp. of *Ely*,[4] who in the Year 1234, took down the circular East-end of the Church, and laid the Foundation of his new Building, now called the Presbytery, which he finished in 1250. King *Henry* also,[5] in the Year 1245, ordered the East-end, Tower, and Transept of the Abby Church at *Westminster*, built by *Edward* the *Confessor*, to be taken down, in order to rebuild them, at his own expense, in a more elegant form: he did not live, it seems, to compleat his whole design; but the difference of style in that part of the Church, from the other, West-ward of the Cross, which was also rebuilt afterwards, indicates how far the work was carried on in that King's time, or soon after. "The New Work of St. *Paul's*, so called, at the East-end, above the Choir, was begun in the Year 1251.—Also the New Work of St. *Paul's*, to wit, the cross Isles, were begun to be new built in the [6]Year 1256." Besides these, we find there were a great many considerable alterations and additions made to several

[1] Godwin de Præsul, Angliæ, pag. 345. [2] Sir Chr. Wren, in Parentalia. [3] The whole of the building called the Presbytery, consists of nine Arches; only the six Eastern-most, with that end, were built by Bishop *Norwold*; the other three adjoining to the Dome were afterwards rebuilt by Bishop Hotham, in the Reigns of Edward II. and Edward III. [4] MS. Bibl. Cotton. Tiberius. B. 2. fol. 246. [5] Matth. Paris Hist. p. 581, 861. [6] Stow's Survey of Lond. vol. i. p. 639.

several other Cathedral and Conventual Churches, and new buildings carrying on about the same time in different parts of the Kingdom; some of which are particularly taken notice of by our Historians.[1]

DURING the whole Reign of *Henry* III. the fashionable Pillars to our Churches were of *Purbec* Marble, very slender and round, encompassed with Marble Shafts, a little detached, so as to make them appear of a proportionable thickness; these Shafts had each of them a Capital richly adorned with Foliage, which together in a Cluster formed one elegant Capital for the whole Pillar. This form, though graceful to the eye, was attended with an inconvenience, perhaps not apprehended at first; for the Shafts designed chiefly for ornament, consisting of long pieces cut out horizontally from the Quarry, when placed in a perpendicular situation were apt to split and break; which probably occasioned this manner to be laid aside in the next Century. There was also some variety in the form of the Vaultings in the same Reign: these they generally chose to make of Chalk, for it's lightness; but the Arches and principal Ribs were of Freestone. The vaulting of *Salisbury* Cathedral, one of the earliest, is high pitched, between Arches and Cross-springers only, without any further decorations; but some that were built soon after, are more ornamental, rising from their imposts with more springers, and spreading themselves to the middle of the vaulting, are enriched at their intersection with carved Orbs, Foliage, and other devices:—as in Bishop *Norwold*'s work above mentioned.[2]

As to the Windows of that Age, we find they were long, narrow, sharp-pointed, and usually decorated on the inside and outside with small Marble Shafts: the order and disposition of the Windows, varied in some measure according to the Stories of which the building consisted: in one of three Stories, the uppermost had commonly three Windows within the compass of every Arch, the centre one being higher than those on each side; the middle Tire or Story had two within the same space: and the lowest only one Window, usually divided by a Pillar or Mullion, and often ornamented on the top with a Trefoil, single Rose, or some such simple decoration; which probably gave the hint for branching out the whole Head into a variety of Tracery and Foliage, when the Windows came afterwards to be enlarged. The use of painted and stained Glass in our Churches, is thought to have begun about this time.[3] This kind of ornament, as it diminished the Light, induced the necessity of making an alteration in the Windows; either by increasing the number, or enlarging their proportions; for though a Gloominess rather than overmuch Light, seems more proper for such Sacred Edifices, and "better calculated for recollecting the thoughts, and fixing pious affections," as the elegant Writer last cited, observes;[4] yet without that alteration, our Churches had been too dark and gloomy; as some of them now, being divested of that ornament, for the same reason, appear over-light.

As for Spires and Pinnacles, with which our oldest Churches are sometimes, and more modern ones are frequently decorated, I think they are not very ancient. The Towers and Turrets of Churches built by the *Normans*, in the first Century after their

[1] Monast. Angl. vol. i. p. 273. lin. 44. p. 386. lin. 40. p. 752. lin. 11. et vol. iii. p. 270.—Godwin de Præsul. Angl. p. 371. 372. 461. 503. 505. 678. 742. [2] Pag. 38. [3] Ornaments of Churches considered, p. 94. [4] Ibid.

their coming, were covered, as Platforms, with Battlements or plain parapet Walls; some of them indeed built within that period, we now see finished with Pinnacles or spires; which were additions, since the modern style of pointed Arches prevailed; for before we met with none. One of the earliest spires we have any account of, is that of *Old St. Paul's*, finished in the year 1222; it was, I think, of Timber, covered with Lead: but not long after, they began to build them of stone; and to finish all their Buttresses in the same manner.

ARCHITECTURE under *Edward I.* was so nearly the same as in his Father *Henry III.'s* time, that it is no easy matter to distinguish it. Improvements no doubt were then made, but it is difficult to define them accurately. The transition from one style to another is usually effected by degrees, and therefore not very remarkable at first; but it becomes so at some distance of time: towards the latter part indeed of his Reign, and in that of *Edward II.* we begin to discover a manifest change of the mode, as well in the Vaulting, and Make of the Columns, as the formation of the Windows.— The Vaulting was, I think, more decorated than before; for now the principal Ribs arising from their Impost, being spread over the inner face of the Arch, run into a kind of Tracery; or rather, with Transoms divided the Roof into various angular Compartments, and were usually ornmented in the Angles, with gilded Orbs, carved Heads or Figures, and other Embossed work. The columns retained something of their general form already described, that is, as an assemblage of small Pillars or Shafts; but these decorations were now not detached or separate from the body of the Column, but made part of it, and being closely united and wrought up together, formed one entire, firm, slender, and elegant Column. The Windows were now greatly enlarged, and divided into several lights by stone Mullions, running into various ramifications above, and dividing the Head into numerous compartments of different forms, as Leaves, open Flowers, and other fanciful shapes; and more particularly the great Eastern and Western Windows, (which became fashionable about this time,) took up nearly the whole breadth of the Nave, and were carried up almost as high as the Vaulting; and being set off with painted and stained Glass of most lively colours, with Portraits of Kings, Saints, Martyrs, and Confessors, and other Historical representations, made a most splendid and glorious Appearance.

THE three first Arches of the Presbytery, adjoining to the Dome and Lantern of the Cathedral Church of *Ely*, begun the latter part of *Edward III's* reign A. D. 1322, exhibit elegant specimens of these fashionable Pillars, Vaulting, and Windows. St. *Mary's* Chapel (now *Trinity* Parish-Church,) at *Ely*, built about the same time, is constructed on a different plan; but the Vaulting and Windows are in the same style. The plan of this Chapel, generally accounted one of the mort perfect structures of that Age, is an oblong Square; it has no Pillars nor Side-Isles, but is supported by strong spiring Buttresses, and was decorated on the outside with Statues over the East and West Windows; and within-side also with Statues, and a great variety of other Sculpture well executed.[2]

THE

[1] Stow's Survey of London, p. 639. Edit. 1754. [2] The fashion of adorning the West end of our Churches with rows of Statues in Tabernacles or Niches, with Canopies over them, obtained very soon after the introduction of pointed Arches; as may be seen at Peterborough and Salisbury, and in later times we find them in a more improved taste, as at Lichfield and Wells.

THE same style and manner of building prevailed all the Reign of *Edward* III. and with regard to the principal parts and members, continued in use to the Reign of *Henry* VII, and the greater part of *Henry* VIII; only towards the latter part of that period, the Windows were less pointed and more open; a better taste for Statuary began to appear; and indeed a greater care seems to have been bestowed on all the ornamental parts, to give them a lighter and higher finishing; particularly the Ribs of the Vaulting, which had been large, and seemingly formed for strength and support, became at length divided into such an abundance of parts, issuing from their imposts as from a centre, and spreading themselves over the Vaulting, where they were intermixed with such delicate Sculpture, as gave the whole Vault the appearance of embroidery, enriched with clusters of pendent ornaments, resembling the works Nature sometimes forms in Caves and Grottos hanging down from their Roofs. —The most striking instance of this kind is, without exception, the Vaulting of that sumptuous Chapel of King *Henry* VII. at *Westminster*.

To what height of perfection modern Architecture, (I mean that with pointed Arches, it's chief characteristick,) was carried on in this Kingdom, appears by that one complete specimen of it, the Chapel founded by King *Henry* VI. in his College at *Cambridge*, and finished by [1]King *Henry* VIII.—The decorations, harmony and proportions of the several parts of this magnificent Fabrick, it's fine painted Windows, and richly ornamented spreading Roof, it's gloom, and perspective all concur in affecting the imagination with pleasure and delight, at the same time that they inspire awe and devotion. It is undoubtedly one of the most complete, elegant, and magnificent Structures in the Kingdom. And if besides these larger works, we take into our view those specimens of exquisite workmanship we meet with in the smaller kinds of Oratories, Chapels,[2] and Monumental Edifices, produced so late as the Reign of *Henry* VIII. some of which are still in being, or at least so much of them as to give us an idea of their former grace and beauty; one can hardly help concluding, that Architecture arrived at its highest point of glory in this Kingdom, but just before it's final period.

AT

[1] It is formed on the same plan as St. Mary's Chapel at Ely, and indeed the design is said to have been thence taken.—King Henry VI. laid the foundations of the whole, about the Year 1441, which were raised 5 or 6 feet above ground in the West-end, but much higher towards the East; for that end was covered in many years before the West-end was finished. How far the work proceeded in the Founder's time, cannot be said with certainty:—the troubles he met with in the latter part of his Reign, hindered the prosecution of it.—Richard III. a few months before he was slain, had signed a Warrant for 300*l.* out of the Temporalities of the Bishoprick of Exeter, then in his hands, towards carrying on the building; [MS. Harleian. Nr. 433. fol. 209. b]—but, I believe, nothing more was done by him. Henry VII. undertook the work, and carried up the remainder to the Battlements and compleated the Timber roof: After his death, King Henry VIII. finished the whole Fabrick, as well the Towers and Finials, as the vaulted Roof within, and fitted up the Choir in the manner we now see it.—One contract for building the Stone Vault, and 3 of the Towers, and 21 Fynyalls [the upper finishing of the Buttresses,] dated the 4th of Henry VIII A. D. 1512; and another for Vaulting the 2 Porches and 16 Chapels about the building dated the following Year, are still in the Archives of the College.

[2] Bishop West's Chapel at the East-end of the South Isle of Ely Cathedral, built in the Reign of Henry VIII. affords an elegant specimen of the most delicate Sculpture, and such variety of Tracery, beautiful Colouring, and Gilding, as will not easily be met with in any work produced before that Reign.

At that time no Country was better furnished and adorned with religious Edifices, in all the variety of modes that had prevailed for many Centuries past, than our own. The Cathedral Churches in particular were all majestick and stately Structures. Next to them, the Monasteries, which had been erected in all parts of the Kingdom, might justly claim the preeminence; they were for the generality of them fine buildings; and the Churches and Chapels belonging to some of them, equalled the Cathedrals in grandeur and magnificence, and many others were admired for their richness and elegance; and whilst they stood, were, without doubt, the chief ornament to the several Counties in which they were placed.

The state of these Religious Houses, on occasion of the reformation in Religion then carrying on, became the object of publick deliberation; but however necessary and expedient the total suppression of them might be judged at that time; yet certainly the means that were made use of to suppress them, were not altogether the most justifiable; and the manner of disposing of them and their great revenues, have been found in some respects detrimental to the true interests of Religion. For had the Churches belonging to them been spared, and made Parochial, in those places where they were much wanted; and had the Lands and impropriated Tithes, which the several Religious Orders had unjustly taken from the secular Clergy, and kept possession of by Papal authority, been reserved out of the general sale of their revenues, and restored to their proper use, the maintenance of the Clergy, to whom of right they belonged; we at this time should have had less cause to regret, the general ruin of all those Religious Houses that ensued, and the present scanty Provision that remains to the Clergy in some of the largest Cures in the Kingdom.

The havock and destruction of those sumptuous Edifices that soon followed their surrender, gave a most fatal turn to the spirit of building and adorning of Churches; Architecture in general was thereby discouraged, and that mode of it in particular which was then in a very flourishing state, and had continued so for more than three Centuries, sunk under the weight, and was buried in the ruins of those numerous Structures which fell at that time.

Unhappily the Orders and Injunctions, given to the several Commissioners under King *Henry* VIII. and in the following Reign during the minority of *Edward* VI. and likewise in Queen *Elizabeth's* time, for removing and taking away all Shrines and superstitious Relicks, and seizing all superfluous Jewels and Plate, were often misapplied, carried to excess, and executed in such a manner, as to have, at least in some instances, the appearance of sacrilegious avarice, rather than of true zeal for the glory of God, and the advancement of Religion.

Be that as it may; certain it is, that at this time, when most of the Churches belonging to the Religious Orders were utterly ruined and destroyed, our Cathedral and Parochial Churches and Chapels suffered greatly; for they were divested and spoiled, not only of their Images and superstitious Relicks, but of their necessary and most unexceptionable ornaments: and afterwards, by the outrages and violence committed on them, in the last Century, during the unhappy times of confusion in the Great Rebellion, they were reduced to a still more deplorable state and condition, and left

naked

naked and destitute of all manner of just elegance, and of every mark and character of external decency.

It must be owned, that in several intermediate periods, a zeal for the honour of God and his holy Religion, has not been wanting to heal these wounds, to repair and fitly readorn these sacred Structures; but it has not been attended with the success, that all wise and good Men must wish for and desire. Many of our Parochial Churches still carry the marks of violence committed in those days; others through inattention and neglect, (besides the defects they are unavoidably subject to by Age,) are become ruinous and hasting to utter decay, unless timely supported; insomuch that very few of them, excepting those in large and populous Cities and Towns, the number of which is small in comparison of the rest, can justly be considered as in a proper state of repair, decent, and becoming structures consecrated to the publick service of God. The Chapels indeed belonging to the several Colleges in the two Universities, (very few need to be excepted,) claim our particular notice, for the care and expense we find bestowed on them, the decent order in which they are kept, and the justness and elegance of their ornaments. And our Cathedral Churches, those Monuments of the pious zeal and magnificence of our Forefathers, we doubt not will soon appear again in a state becoming their dignity. The care and attention that is paid them by the present set of Governors in their respective Churches,[1] deserves the highest Encomiums: and if we can make a proper and just estimate, of what may reasonably be expected will be done, from what has already been done of late, and is still doing, for the furtherance of that desirable Work; there is the fairest prospect, and the most ample ground of confidence, that the present age will stand distinguished by Posterity, for repairing and adorning those venerable Structures, and transmitting them with advantage to the most distant Times.

I cannot conclude these cursory Remarks more properly than in the words of the elegant Author of *Ornaments of Churches considered*.[2] "After the establishment of Christianity, the Constitutions Ecclesiastical and Civil concurred with the spirit of Piety which then prevailed, in providing Structures for Religious Worship. In subsequent ages, this spirit still increased and occasioned an emulation in raising religious Edifices

[1] To instance the particular Cathedral Churches, that have been repaired and beautified within the last 30 or 40 years, and the several designs formed, to bring them to a still more perfect state;—would carry me beyond my present purpose. It may be sufficient only to intimate what has been done of late at York, Lincoln, Peterborough, Ely, Norwich, Chichester, Salisbury, &c. But as that particular scheme, for raising a sufficient fund for these purposes, happily fixed on by the Members of the Church of Lincoln, provides for the future, as well as the present exigencies of the Church, does honour to those who were the promoters of it, and may probably in time to come be adopted by most other Cathedral and Collegiate Bodies; I cannot here with any propriety omit taking notice that about 15 or 16 years since, the Right Reverend Dr. John Thomas then Bishop of Lincoln, (now of Salisbury) taking into consideration, the ruinous state of that Cathedral, and the small Fund allotted for the Repairs, held a general Chapter; wherein it was unanimously agreed, that, for the time to come, *Ten per Cent.* of all Fines, as well of the Bishop as Dean, Dean and Chapter, and all the Prebendaries, should be deposited with the Clerk of the Works, towards repairing and beautifying the said Cathedral:—which has accordingly been paid ever since; and care taken not only of carrying on the necessary repairs in the most durable and substantial manner; but due regard has likewise been paid to the propriety of the ornamental parts restored, and their conformity with the style of building they were intended to adorn. [2] Pag. 137.

Edifices wherever it was necessary, or in adorning those which were already raised.—The fruits of this ardour we now reap.—Since then the pious Munificence of our Ancestors has raised these sacred Edifices appropriated to Religious uses, we are surely under the strongest obligations to repair, as much as possible, the injuries of time, and preserve them by every precaution from total ruin and decay. Where the particular Funds appropriated to this purpose are insufficient, it becomes necessary to apply to the Affluent, who cannot surely refuse to prevent by their liberal Contributions the severe reproach of neglecting those Structures, which in all Ages have been held Sacred.

HORACE tells the *Roman* People,

Dii multa neglecti dederunt
Hesperiæ mala luctuosæ :

and assures them, their Misfortunes will not end, till they repair the Temples of their Gods :

Delicta majorum immeritus lues,
Romane, donec Templa refeceris,
Ædesque labentes Deorum, et
Fœda nigro simulacra fumo.

This may safely be applied to the Christian world ; since the Fabricks appropriated to the purposes of Religion can never be entirely neglected, till a total disregard to Religion first prevails, and men have lost a sense of every thing that is virtuous and decent ;. Whenever this is the melancholy condition of a Nation, it cannot hope for, because it does not deserve the protection of Heaven ; and it will be difficult to conceive a general Reformation can take place, till the Temples of the Deity are restored to their proper Dignity, and the Publick Worship of God is conducted in the Beauty of Holiness."





P. S. Lamborn sculp.

Rev^do admodum in Christo Patri ac Dño Dño Matthia Mawson Eliensi Episcopo-
hanc S^ta Etheldredæ Effigiem in vitro- olim depictam & jam Sumptibus suis in
are insculptam, humillime et grato- animo D D D Jacobus Bentham 1762.

THE
HISTORY & ANTIQUITIES
OF THE
Conventual & Cathedral Church of ELY.

The Life of St. ETHELDREDA, *Foundress of the Church, and first* ABBESS *of the Monastery of* ELY.

ETHELDREDA, a Princess of distinguished piety in the seventh Century, Daughter of *Anna* King of the *East-Angles* and *Hereswitha* his Queen,[1] was born about the year 630, at[2] *Ixning*, now a small village in the most Western parts of *Suffolk* bordering upon *Cambridgeshire*, formerly a Town of some note, being the birth-place of that Princess, and probably one of the seats of *Anna* before he was King. She had her education[3] at home, under the care and inspection of her illustrious Parents, from whom she received the first impressions of religion and virtue. In her childhood, the mildness of her temper, and innocence of behaviour, joined with the beauty of her person, rendered her the delight of all that were about her; but that which was most observable in her constitution at that time of life, was a serious turn of mind, and a bent to religious duties. It was very early that she devoted herself to the service of God, and had formed in her mind a design[4] of persevering in a virgin state during her life; a species of piety in that age held in high esteem,[5] and requisite to Christian perfection, and which this Princess was generally thought to have carried to a pitch of heroism.

THE amiableness of her person, heightened by those excellent endowments of mind she was possessed of, in a Court, where the most exalted piety and the strictest virtue were considered as the highest and noblest accomplishments, could not fail of exciting the admiration of many, and made her name celebrated in the other *Saxon* Courts. There were several persons of the highest rank who became suitors for her in marriage; but as the Princess had already formed in her mind a different scheme of life, and was bent on a religious retirement from the world, she declined every offer that could be made of that kind. Many difficulties still lay in her way that thwarted her inclinations, and seemed to require an alteration of her purpose; for *Tonbert* a principal Nobleman among the *East-Angles*, whom *Bede*[6] calls Prince of the

[1] See p. 15. [2] MS. Lib. Elien. lib. i. cap. 3. [3] Ibid. [4] Ibid. [5] Vid Aldhelmi Librum de laude Virginitatis.—Et Hymnum de laude hujus eximiæ Virginis Etheldredæ, in Bedæ Hist. Eccles. lib. iv. cap. 20. [6] Ibid. lib. iv. cap. 19.

the *South-Gervii*, then in high favour with the King her Father, asked her of him in marriage, and obtained his consent: so that, with much reluctance on her part, she was at length prevailed on by the authority of her Parents, to give up her will, and was accordingly married to that Prince, in the [1] year 652; and by this marriage had the *Isle of Ely* settled on her in Dower.[2]

Etheldreda who was now engaged in the bonds of marriage, did not however despair of accomplishing her design; but made use of all the arguments she was mistress of to persuade her Husband, who is said to have been a person of great virtue and piety, to acquiesce in her opinion; and by prayers and entreaties gained his permission, that she might enjoy her own way, and at length prevailed on him to follow her example, in a total and voluntary abstinence from the nuptial-bed. In this manner they lived together by mutual consent about three years; and after that *Tonbert* died; and by his death the Princess *Etheldreda* came into full possession of the *Isle of Ely*, according to the settlement made before her marriage with that Prince.

As the temporal jurisdiction within the *Isle of Ely*, which the Bishop enjoys at this day, owes its original to the state of it at that time, is indeed partly the same that *Tonbert* was invested with, which after his decease descended to the Princess *Etheldreda*, and she annexed to her Monastery;—it will be necessary for the clearer explaining this matter, to consider the form of government established by the *Saxons*, as far as relates to our present purpose.

During the time that the *Saxons* governed here, both under the Heptarchy, and also after the Kingdom was united under one *Saxon* Monarch; it was divided into many Provinces, Territories, and Districts, in the manner of our present Counties, as might best answer the ends of government. The number of these small Territories or Districts into which *England* was divided in the earliest times of the *Saxons* is uncertain; probably they underwent frequent alterations, as time and occasion required: the best account of them I have met with, is in [3] *Camden* and *Spelman*, who cite a very old Manuscript, containing Thirty four of these Divisions, reckoned up only on this side the *Humber*, with their ancient names, and their extent, estimated by the number of Hides of Land each of them contained; which may serve as a Specimen of the rest. It appears that some of these Territories or Districts were both feodal and hereditary; which probably depended on the original grant of the King; and they who had the immediate Government of them were called [4] Ealdormen, a name of great dignity and authority in those times; their style and office is expressed in the most ancient Latin Histories, wrote in the *Saxon* Ages, by *Principes* and *Duces*, under which titles they frequently occur in subscriptions to old Charters; but in later times after the *Danes* had possession of the Kingdom, they were called Eorles, and in Latin *Comites* and *Consules*. Not that this is to be so strictly understood, as if there was always a distinct Ealdormon to each of those Districts; for sometimes one of them had the Government of two, three, or more of those Territories; and at other times they were held in the King's hands, and he appointed a temporary Governor immediately

[1] '—Desponsatur itaque biennio ante interfectionem Patris sui.' MS. Lib. Elien. lib. i cap. iv. [2] 'Insulam Elge ab eodem sponso ejus accepit in dotem.' Ibid. [3] Camden's Britannia, col. clxvii.—Spelmanni Gloss. sub. voce *Hida*. [4] Selden's Titles of Honour, part ii. chap. 5. sect. 2.

diately under him, who had the administration of Government, and accounted for the profits of his District into the King's Treasury, and was called Scyre-gerefa,[1] signifying *Custos* or *Præpositus*, a Keeper or Provost of the Shire. But the Ealdormen were the principal Nobility of those times, and had place together with the Bishops of the Church, in the great Councils of the Kingdom, in which they advised in matters of State, and consented to the making new Laws, and in their collective capacity, were (like the Lords of Parliament at this day), then the Supreme Court of Judicature among the *Saxons*. Many of these Ealdormen were themselves possessed of large Territories, from which they derived their Titles, and received the Profits arising from their Government, which were very considerable, to their own use: in other cases, they had a certain part, most commonly a Third, sometimes a Fourth part of them, according to the Grant made by the King. Their power and authority within their several Districts, resembled in many respects that of Count-Palatines of old,[2] who were Governors of their Palatinates by Hereditary right; and had ordinarily, under the King, supreme jurisdiction in civil and criminal Causes, according to the Laws then in being; and held their Courts usually twice in the Year, for the execution of the Laws, and at other times as occasion required.

Of this kind of Provinces there were two in the Kingdom of the *East-Angles*, under the name of *Girwa*, distinguished by their situation, *Suth-Girwa* and *North-Girwa;* what is now the *Isle of Ely*, was anciently called *Suth-Girwa*, by which name it occurs in the Manuscript before cited; it was also called Elig in the *Saxon* Tongue, and *Elge*, as in the *Latin* of *Bede;* whose description of it, is as follows, "*Elge* is situate in the Province [or Kingdom] of the *East-Angles*, being a District of about 60 Families, in the form of an Island, surrounded either with Fens, or Waters; whence, and from the abundance of Eels that are taken in the said Fens, it had its name."[3] In the *Saxon* translation by King *Alfred*, printed at the end of *Bede*, 600 Families, is rendered fyx hund hida, 600 Hides of Land, which answers exactly to the above account given of *Suth-Girwa*, there also said to contain 600 Hides.—Of this Country *Tonbert* was Ealdorman; *Bede* calls him *Princeps Australium Girviorum*, which in the same *Saxon* Version is rendered fuþ Lýrra Ealdorman, i. e. Ealdorman of *South-Girwa:* and that he was himself the sole Proprietor, with the power of disposing of it, appears by his making it a Marriage-Settlement; by virtue of which it descended to the Princess *Etheldreda;* who accordingly came into full possession of it on the decease of her Husband *Tonbert*, A. D. 655, and received it as her proper Estate, and thereby became invested with the Government annexed in her own right.

As to the exercise of that power and jurisdiction within the *Isle of Ely*, as a Principality, after she came into possession, it was committed to *Ovin*, a person of eminence in her Court. This we are informed of by *Bede*, who in his account of the death of *Ceadda* Bishop of *Lichfield*,[4] casually mentions this great Officer under the Prin-

[1] Hence the title of *Sheriff*, still in use. [2] Vide Spelmanni Glossarium, de Comite Palatino, sub voce *Comites*. [3] 'Est autem Elge in provincia Orientalium Anglorum regio familiarum circiter sexcentarum, in similitudinem insulæ, vel paludibus circumdata, vel aquis; unde, et a copia anguillarum, quæ in iisdem paludibus capiuntur, nomen accepit.' Bedæ Hist. Eccles. lib. iv. cap. 19. [4] Ibid. lib. iv. cap. 3.

Princess *Etheldreda,* by the Title of *Primus Ministrorum et Princeps Domus ejus,* "Her chief Minister and Governor of her House," or as it is expressed in the *Saxon* Translation,—hiſe ȝeſeſſcipeſ oſeſ Ealdoſmon, "the upper Ealdorman of her Houshold." —The same *Ovin* is also mentioned by the *Ely* Historian,[1] and called, *Vir Magnificus et præcipuæ auctoritatis,* and again, *Custos et Provisor suorum;* and is likewise recorded in the *Benedictine* Martyrology,[2] by the title of "*Major-familias S. Ædilthridis,* [*Etheldredæ.*"] Whoever considers the import of these several Titles of Office attributed to this *Ovin,* and at the same time observes, how they were applied formerly to the greatest Officers in the Courts of Sovereign Princes,[3] will not be at a loss to understand the nature of his office, but will readily conclude, that *Ovin* had the Administration of the *Isle of Ely,* as her Deputy or Lieutenant, in the Exercise of that Jurisdiction that belonged to her there; in the same or like manner as others, who were appointed by the Ealdormen, holding such Territories in their own right, to act under them, in their name and stead.

The Princess *Etheldreda* being now at liberty to indulge her natural disposition to solitude and devotion, retired soon after the death of the Prince to her *Isle of Ely;* where she was attended only by a few particular friends, that she had made choice of on account of their religious qualifications. When she thus withdrew from the world, it was her real intention to return no more into it; but, whilst her temporal affairs were carried on by her chief Minister *Ovin,* to whom she had committed the administration of them, to give herself up wholly to the exercise of Devotion and all other religious duties. The place she had chosen seemed very proper for her purpose; for as an Island it was separated, as it were, from the rest of the world; and the deepness of the waters and extensiveness of the fens, which encompassed it, rendered it very difficult of access; so that nature seemed to have formed it for solitude and contemplation.

After she had lived some time in this recluse state, Prince *Egfrid* son of *Oswy* King of *Northumberland* and Monarch of the *English* Nation, hearing of her extraordinary virtues and piety, desired to obtain her in marriage: but he soon found that worldly riches and honours had little or no effect, to induce her to change her condition, and therefore had recourse to her Uncle *Ethelwold* then King of *East-Anglia,* and to others who might be thought to have the greatest influence over her, to persuade her to accept his offer. The Kingdom of *East-Anglia* was then in an unsettled state, from which it had not quite recovered since the death of her Father *Anna: Ethelwold* therefore judging that the offer of an alliance with so great a Prince was not to be neglected, and that it would prove highly beneficial to his Kingdom, most earnestly persuaded her to accept the Prince's offer; and at his solicitation she at length gave her consent; and was accordingly conducted to *York,* attended by *Ovin* her Prime Minister and Major of her Houshold, with many other of the *East-Anglian* Nobility of both Sexes, and there [4] married to Prince *Egfrid* with great pomp and solemnity.*

[1] MS. Lib. Elien. lib. i. cap. 8. [2] Bedæ Hist. Eccles. lib. 4. cap. 3. not 24. [3] Vid. Spelmanni Gloss. sub voc. *Major-Domus,* — et *Dapifer.* [4] A. D. 660. Floren. Wigorn.—'Anno post interitum Patris sui sexto, 'iterum datur in conjugium viro alteri, Regi videlicet Egfrido, filio Oswi Regis Northanhimbrorum.' Lib. Elien. MS. lib. i. cap. 8. * Plate v. No. 1.

1.



Nuptiæ Regis Egfridi & Sanctæ Etheldredæ.

2.



Sancta Etheldreda Deo sacrata.

J. Heins Del: P.J. Lamborn Sculp.

To Sir Thomas Gooch of Benacre in the County of Suffolk Bart. this Plate engraved at his expence is most gratefully inscribed by

57 63

James Bentham.

Egfrid was very young at the time of his marriage; hardly more than fifteen or sixteen years of age;[1] and though the age of *Etheldreda* at that time is not precisely known; yet as she had been married before, and had lived a widow four or five years, there might be a considerable difference in their ages. He appears however to have been very solicitous for the match; and it is likely had made some concessions beforehand, which he might find reason to repent of afterwards; at least, by their conduct after marriage, it seems probable that some private agreement had passed between them, which the world is not made acquainted with: for it was a constant tradition in that age, and confirmed by several Historians[2] who wrote in or near those times, that the Princess *Etheldreda* after this marriage lived a pure Virgin in the *Northumbrian* Court about twelve years.

This is particularly asserted by *Bede;* whose testimony in this case I should the more rely on, as he had it from one who lived the whole time in that Court, and was well acquainted with all the transactions of it; his account of it is this: "King *Egfrid* took to wife *Ethelthrida* [*Etheldreda*] Daughter of *Anna* King of the *East-Angles* a religious Prince and in all respects illustrious; she had before been married to *Tondbert* Prince of the *South-Girvii,* after whose death, she was given in marriage to the aforesaid King; and though she continued his Consort twelve years, yet she remained glorious in the perpetual integrity of Virginity; as Bishop *Wilfrid* of blessed memory assured me, when upon occasion of some persons making a doubt of so unusual a thing, I asked him concerning the truth of that report; and he professed himself a most certain witness of it; adding moreover, that King *Egfrid* (knowing that he had the greatest influence over the Queen, as she respected no one more than him,) had sometimes offered him great rewards in lands and money, if he could persuade the Queen to change her mind."[3] There is indeed some reason to believe that the Bishop, instead of persuading the Queen to conform to the King's desires, rather encouraged her in those wrong notions of religious Duties she had formerly imbibed, and first suggested to her the thoughts of retiring into a Monastery: and so the Author of her Life seems to acknowledge:[4] However she was not to be moved by any means to alter her purpose.

In the year 670, King *Oswy* died;[5] and *Egfrid* his Son, who had been his coadjutor in the latter part of his reign, succeeded him both in the kingdom of *Northumberland,* and the Monarchy of the *English* Nation: in consequence of which *Etheldreda* was raised to the highest degree of worldly honour, being now Queen to the greatest of the *Saxon* Kings. Her exalted station made no change in her estimation of secular honours,

[1] Egfrid succeeded to the Kingdom of Northumberland, A. D. 670. [Bedæ Hist. Eccles. lib. iv. cap. 5.] —and was slain in battle against the Picts, A. D. 685. in the 40th year of his age, and the 15th of his reign. [ibid. cap. 26.] [2] Bedæ Hist. Eccles. lib. iv. cap. 19.—Eddii Vit. S. Wilfridi Episcopi Ebor. cap. 19.—Alcuini Poem. de Pontif. et Sanctis Eccles. Ebor. lin. 751. [3] Bedæ Hist. Eccl. lib. iv. cap. 19. [4] "Wilfridus etenim voti virginei fautor existens, vigilantis animi sagacitate procurabat, ne qua femineæ mentis inconstantia ab intentione virgo mutaret.—Egitque vir beatus sua industria, ut potius divortium quæreret, quatenus libertate potita seculum relinquere, et thalamis æterni Regis feliciter posset inhærere, &c." Lib. Elien. MS. lib. i. cap. 9. [5] Bedæ Hist. Eccles. lib. iv. cap. 5.

honours, her sentiments continued invariably the same, and indeed her intention of quitting them seems rather to have been hastened by that event: for she soon after began to solicit the King's leave to depart the Court, and retire into some Monastery, where she might have more leisure to attend on the duties of religion.[1] The King, who had always showed the greatest regard and esteem for the Queen, at first refused to give her leave; and used all the arguments he could think of to persuade her to alter her purpose; he told her,[2] That however different their manner of living together had been from that of the generality of married persons, it would prove a matter of great uneasiness and concern to him, if ever they should be entirely separated. Her motives for retiring from the world seem to have had their rise from sincere, though doubtless mistaken notions of religion; and for that reason all that the King could urge, made little or no impression on her mind, so as to alter her way of thinking; she daily and with tears renewed her former request; till, wearied with her importunity, and finding all his endeavours to persuade her ineffectual, he was at length prevailed upon to give his consent, that she might leave the Court, and spend the rest of her days agreeably to her own desires, in some religious retirement: Accordingly she soon after went and entered the Monastery of *Coldingham*,[3] where St. *Ebba* the King's Aunt then presided as Abbess, and received the sacred veil from the hands of *Wilfrid* Bishop of *York*.*

THE Queen's example influenced several other great persons of both sexes in that kingdom, to renounce the world about the same time, and to retire into different Monasteries;[4] of which number was *Ovin* her old servant and prime Minister, who had attended her from the *Isle of Ely*, on her marriage, and had continued in her service ever since. "The fervour of his faith now increasing, saith *Bede*, he determined to bid adieu to the world; and this he did effectually; for divesting himself entirely of worldly concerns, and disposing of his temporal possessions, he put on a mean habit, and with only an ax and bill for cutting wood in his hands, he came to the Monastery of the Reverend Father St. *Ceadda*,[5] called *Laestingeau*;[6] signifying thereby his intentions, not to live in idleness, but to work and labour with his hands: and renounced the world, with a pure intention of obtaining thereby a reward in heaven."[7] From the time of his admission into that Monastery, he was a constant attendant on St. *Chad*, who was Abbot there, and also Bishop of *Lichfield*. In the year 672, St. *Chad* removed to *Lichfield*, where he died; and *Ovin* accompanied him thither, and was one of those devout Monks that, by his particular desire, attended him in his last sickness. *Ovin* was in his lifetime so eminent for his piety, that he had the reputation of a Saint, and his Name is inserted in the Roman Calendar accordingly.[8] And that his memory

[1] Ibid. cap. 19. [2] "— graviter dolendum se asserit, si aliquando contingat a conjuge dilecta ferre divortium, licet ei nunquam conjunctus esset more conjugatorum." MS. Lib. Elien. lib. i. cap. 10. [3] Bedæ Hist. Eccles. lib iv. cap. 19. * Plate IX No. 2. [4] Lib. Elien. MS. lib. i. cap 10. [5] Commonly known by the name of St. Chad. [6] Lastingham in Yorkshire. Tanner's Notitia Monast. pag. 632. [7] Bedæ Hist. Eccles. lib. iv. cap. 3. [8] "In Martyrologio Benedictino, v. non. Martias fit commemoratio B. Ovini Monachi, qui fuit Major Familias S. Aedilthridis, cum ad Regem Egfridum sponsa accederet; idem ejus exemplum secutus est cum religionem intraret." Bedæ Hist. Eccles. lib iv. cap. 3. Not. 24. Edit. Smith.

memory was formerly held in great veneration in the *Isle of Ely*, appears by a memorial of him still in being, a very ancient inscription on a stone found some years since at *Hadenham* near *Ely*; this stone which seems to have been the Base of a Cross, is square, two feet and a half in diameter, and fourteen inches thick; in the middle of the upper part is a square mortise, into which is fixed with lead another stone erect, about four feet high and there broke off, which probably terminated in a Cross. The Inscription, which fills one side of the stone, is this,

+ LVCЄM · TVAM · OVINO
· DA · DЄVS . ЄT · RЄQVIЄ
· AMЄN .

A prayer that was used by travellers and pilgrims at S. *Ovin's* Cross; possibly erected in his life-time; [1] since the words are capable of a very good sense, and applicable to one still living, 'Grant, O God, to Ovin thy light [*to direct him in this world,*] and rest [*with thee in heaven.*] Amen.—However, if it was erected after his decease, for his soul; yet doubtless, whilst his memory was fresh in men's minds. And indeed the stone and inscription carry with them the marks of great antiquity; as may likewise be inferred from the purity of the *Roman* Capitals, which begun very early to be corrupted by a mixture of *Saxon*; but in this instance there is only one, viz. the Capital Є, which is of the *Saxon* cast, the rest being purely *Roman.** For these reasons I cannot but look upon this inscribed stone as the most venerable *Saxon* monument we know of in these parts; older by near 200 years than that of *Peterborough* A. D. 870, which is now in their Library, the monumental stone of the Abbot and Monks murdered by the *Danes*.

THE Queen had now dedicated herself wholly to Religion, and was engaged in the practise of the austerities that attend the monastick state of life: whilst the King's affection and esteem for her continued the same; he blamed himself, as having in some measure been the occasion, by giving his consent; and was observed to be very much dissatisfied and uneasy. Those who were immediately about his person, soon found

[1] For the following remarks on this inscribed stone, I am indebted to the Rev. Dr. Stukeley, F. R. S. and late Secretary to the Society of Antiquarians, whose opinion concerning it I had desired in the year 1756.—"The inscription at Hadenham (says he,) I took fifty years ago, when a lad at Cambridge. The stone was the foot of a Cross erected by S. Ovin, House-Steward to S. Audry: He lived at Winford, [*about a mile and an half from Hadenham*] so corrupted from Owin's worth, *Ovini prædium*, a tenant of Tondbert's Prince of the South-*Gervii*; whose estate the Isle of Ely, was Audry's jointure: so came she and Ovin acquainted. Ovin is a Welsh name; for the Isle of Ely was possessed by the old Britons, long after the Saxons had taken hold of England; as before, was the case in Roman times. I have long ago taken drawings of S. Chad's habitation by the neighbouring Church of Litchfield, where your Ovin heard the Angels at S. Chad's obit: there is his Well, and a little Monastery: The habitation joins on the North-West angle of that Church."

* By the favor of a Friend, I have lately procured this stone, (which had long time served only for a Horse-block at Hadenham,) intending, with the leave of the Dean and Chapter, to remove it into some place in the Church of Ely, and thereby to preserve so venerable a monument of antiquity.

found out the real cause of his indisposition; and advised him to take the Queen again by force out of the Monastery; and he was without much difficulty persuaded to follow their counsel; for not long after he set forward with a few of his attendants in order to convey her thence. The Abbess, however, had by some means or other got intelligence of the King's design in coming, and took care to inform the Queen of it; and withal suggested to her, that the only means left to prevent the ill consequences that might ensue, would be to leave the place without delay, and retire, as well as she could, to her *Isle of Ely*: To which she consented; and immediately set out on her way, and was but just gone off, when the King arrived. This occasion of the Queen's sudden departure from the Monastery, is omitted by *Bede*, who only informs us, that 'after having been there a year, she was made Abbess of *Ely*'[1] But the *Ely*-Historian[2] is a little more particular in the relation he gives of her journey to the *Isle of Ely*; and though his account contains a good deal of the marvellous; it may not however be improper to consider it, were it only to explain some sculptures that are still remaining in the Church of *Ely*, which without some previous information of this kind might be unintelligible.

THERE are in all Eight Pieces of Sculpture; one on each of the Pillars that support the Dome and Lantern; all of them Historical, and relate to the History of our St. *Etheldreda*. The first represents her marriage with Prince *Egfrid*, at that time coadjutor with his father *Oswy* King of *Northumberland*:* The second shows the ceremonies used at her receiving the veil in the Monastery of *Coldingham*, from the hands of *Wilfrid* Bishop of *York*.† The Third and Fourth, are designed to represent those two extraordinary incidents of her journey, that happened soon after the Queen's leaving the Monastery, and are thus related by the Writer of her Life; "*Coldingham*, where this Monastery was situate, is nigh to the sea, and not far from it was a rocky eminence called *Coldeburch's-Head*; to which place the Queen and the two Virgins *Sewenna* and *Sevara*, whom she had taken for her companions in the journey, betook themselves immediately after their setting out: In the mean time the King coming to the Monastery, and finding the Queen was gone, resolved to pursue her; and in his way, came up to the side of the rock where the Queen and her companions were; but was prevented from coming near them, by a sudden and unusual inundation of water from the sea, which surrounded the hill, and continued in that state several days, without retiring into its former chanel: Amazed at the strangeness of this appearance, the King presently interpreted it, as the interposition of Heaven in her favour, and concluded that it was not the will of God that he should have her again: and this occasioned his retiring to *York* again, leaving the Queen quietly to pursue her journey." This is the substance of what is represented in Plate X. N°. 3.—The other extraordinary event, as told by the same Author, and exhibited in the same Plate N°. 4. is as follows: After the King was returned to *York*, the Queen and her two companions left the place, and travelled as far as the river *Humber*, over which they were safely conveyed, and arrived at *Wintringham*; thence turning to a neighbouring village called *Alftham*,

[1] Bedæ Hist. Eccles. lib. iv. cap. 19. [2] Lib. Elien. MS. lib. i. cap. 11. * (Plate IX. N°. 1.) † (Plate IX. N° 2.)

3



4



Viro Rev.do Hugoni Thomas S.T.P. Decano Ecclesiæ Cath: Elien:
hanc Tabulam, sumptibus suis in ære insculptam, grato animo D.D.D. Jacobus Bentham.
57 64

Alftham, they were courteously entertained, and stayed a few days, and 'there she built a Church:'[1] From *Alftham* they continued their journey, on foot, in the habit of Pilgrims, not by the direct road, but through by-ways and lanes to avoid the danger of pursuers: It happened that one day being tired with the length of the journey and heat of the weather, and coming to a commodious spot of ground, the Queen found herself disposed to rest, and laid herself down to sleep, whilst her two faithful attendants watched by her; On awaking she observed that the pilgrim's-staff which she had fixed in the ground by her, had all the appearance of vegetable life in it, and found it had taken root in the earth, and put forth leaves and shoots.[2] (Plate X. N°. 4.) Her staff thus miraculously planted, adds my Author, afterwards became one of the tallest and most flourishing trees in the Country, and the place is to this day called *Etheldrede's-Stow*;[3] and a Church is there built in honour of this holy Queen.[4]—I do not find any other extraordinary incident attending her: However, after a difficult and hazardous journey, the Queen and her two attendants arrived safe at *Ely*, and was received by her people with all the honours due to her character and high station: She was soon after followed by *Huna* a Priest, who administered to her in the offices of Religion; and *Wilfrid* Bishop of *York*, as soon as he was informed of her arrival at *Ely*, set out for the same place, and came to assist her in the sacred offices of his function.

Wilfrid had been promoted to the See of *York* by *Oswy* the late King, who also gave him many possessions in lands and great riches; and he stood upon very good terms with King *Egfrid*, so long as his Queen *Etheldreda* continued in the Court; but upon her leaving it, and entering into Religion, he was immediately discarded by the King, who suspected that she had acted in that affair wholly by his counsel and advice. After the King's return to *York*, from his unsuccessful attempt to recover her from the Monastery, as before mentioned; looking upon that marriage as now dissolved, he entered on a second marriage with a Princess whose name was *Ermenburga*. The Bishop was never liked by the new Queen, on account of the freedom he sometimes took in reminding her of her faults; and she irritated the King, already too much incensed and therefore inclined to receive any ill impression, against him; insomuch that in the year 678, the King carried his resentment so high, as by the assistance of *Theodore* Archbishop of *Canterbury*, to deprive him for a time of all his preferments.[5]

[1] 'Domino Ecclesiam construxit.' Lib. Elien. MS. lib. i. cap. 13..—I do not well understand that passage.—Probably he means, she gave orders about building a Church. It is remarkable however, that in a village near Wintringham now called Halton, the Church is dedicated to our St. Etheldreda, and is probably the same that is called Alftham by my Author. See Ecton's Thesaurus 2d. Edit. 4to. pag. 205 [2] Much the same Story is told by Malmesbury, concerning the Pastoral Staff of Aldhelm Bp. of Shireburn. Angl. Sacr. vol. ii. pag. 24. [3] I am sorry I am not able to direct the reader, where to find this remarkable spot of ground, not being sufficiently acquainted with the Country. [4] Lib. Elien MS. lib. i. cap. 13. [5] The new Queen thought he was grown too great and powerful, and the pretence made use of to reduce him, was the large extent of his Diocese, and the greatness of his revenues, judged sufficient to maintain two or three Bishops; and therefore the King and Theodore, (whom he had gained to his interest,) arbitrarily erected two other Bishopricks within his Diocese, out of part of his revenues, against his consent. Eddii vita S. Wilfridi, cap. 24. Bedæ Hist. Eccles. lib. iv. cap. 12.

But to return to Queen *Etheldreda*: on her arrival at *Ely*, her first design was to have repaired the old Church of King *Ethelbert's* foundation, then in ruins, which was situate at *Cratendune*, about a mile distant from the present City;[1] and to have dedicated it, as it had formerly been, to the honour of the blessed Virgin *Mary*, and to have built a Monastery there: But before this design had proceeded too far, a more commodious situation was made choice of, an eminence nearer to the River, as fitter for her purpose; and in this place the foundations of her Church were laid, and the Monastery begun to be built. It was not long after, that the inhabitants of *Cratendune* followed her example, by deserting it; and begun building the present City on the ground near adjoining to the Monastery.[2] The Queen was assisted in carrying on her buildings by *Adulfus* her Brother, at that time King of the *East-Angles*, who defrayed great part of the expense; but it is probable, that the plan of her buildings was formed by Bishop *Wilfrid*, and that he had the ordering and direction of the work; for he was very well skilled in Architecture, and spent a considerable time with her at *Ely*, at her first coming thither; he also performed the Episcopal Office in constituting her Abbess with the usual ceremony of Benediction, and in the admission of the other members of this Society. [Plate XI. N°. 5.]

"In the *English* and *Latin* Chronicles, it is recorded, (says the Writer of her Life,[3]) that *Etheldreda* began her buildings in *Ely*, in the year of our Lord 673; and in a short time assembled a congregation of persons of both sexes fearing God, under a regular course of life."—By this account, or any thing else to be met with in her story, it does not appear that this Monastery was of any particular Order, properly so called. It is highly probable, that in our ancient *Saxon* Monasteries, every Founder prescribed such rules for the government of their respective Societies, and the Abbots, or Abbesses added such others, as they thought best and most conducive to the advancement of Religion, and the glory of God; in the choice of which rules, it is likely indeed they paid some especial regard to those they had been used to in the Houses where they received their education, and at the same time adopted others, such as they found practised and most approved of in other Monasteries, whether at home or abroad;[4] but without confining themselves to any one or other established Order. That the *Benedictine* Rule was known very early among the *Saxons*, appears by *Eddius* in his Life of Bp. *Wilfrid*; for he expressly says, that *Wilfrid* introduced it, and improved the *English* Church by it:[5] but whether he means that he first brought it into *England*, or only into the Northern parts of the Kingdom, admits of some doubt. However, if the Mo-

[1] Page 11. [2] The Name of the Old Town is still preserved in a field, about a mile South of the present City, called *Cratendon Field*, but the exact situation of it is hardly discoverable at this time: we are told, however, "that there have been found upon the place, utensils of iron, coins of various Kings, and other indications of it's having been formerly inhabited." Lib. Elien. MS. de Situ Insulæ Eliensis.—Angl. Sacr. Vol. 1. Præf. pag. xlii. [3] "In cronicis vero Anglicis et Latinis habetur, quod anno ab Incarnatione Domini 673. Ætheldretha in Eli fabricas incepit, atque in brevi cetum utriusque sexus Deum timentium sub tramite vitæ Regularis collegit." Lib. Elien. MS. lib. i. cap. 15.—"Anno Incarnationis 673. S. Virgo Christi Æthelditha Regina cœpit ædificare Monasterium apud Elig." Asser. Annales ad annum. [4] Vide Bedæ Hist. Abb. Wiremuth. et Gyrw. pag. 297. [5] —"In regionem suam revertens, cum Regula Benedicti instituta Ecclesiarum Dei bene melioravit." Eddii Vita S. Wilfridi, cap. xiv.

5.

Sancta Etheldreda Abbatissa facta.



6.

Mors & Sepultura Sanctæ Etheldredæ.



To the Rt. Hon.ble Thomas Lord Montfort Baron of Horseheath, this Plate engravid at his expense, is most gratefully inscribid by James Bentham. 1764.

Monasteries planted by *Augustin* and his companions in *Kent,* and the adjoining Counties, were chiefly of that Order; it is certain that those founded in the Northern parts owe their origin to the *Irish* and *Scotch* Monks:[1] and though the *Benedictine* Order does not clearly appear to have been established in any; yet some of their usages and customs were probably adopted, in most of our oldest Monasteries.

Some of these Religious Houses consisted only of Men, others of Women; and there were others founded for both Sexes, under the government of an Abbess; of this latter kind, the most eminent were *Streanaeshalch* [*Whitby,*] over which S. *Hilda* great-grand-daughter of *Edwin* King of *Northumberland* and Aunt to our S. *Etheldreda* by her Mother's side, presided as Abbess, and is celebrated in the *Saxon* History[2] for her piety and excellent discipline: *Coludisburgh* or *Coldingham* was another of the same kind, in which S. *Ebba* Aunt to King *Egfrid* was Abbess, under whom S. *Etheldreda* received the veil, and was instructed in the Monastick discipline; and the Monastery of *Ely* was founded on the same plan, in which both Monks and Nuns lived in society and regular observance under our Abbess S. *Etheldreda.*

It is to be observed in general, that in those early times Monasteries were the chief, if not the only Schools for education, where persons of quality and others of both sexes were usually educated and bred up to religion and learning; and Seminaries particularly for such as were intended for holy Orders; whence those who were found properly qualified, were taken and Ordained, either for the Service of God in the Houses they belonged to, or were sent abroad for the instruction of the people. On these accounts they had extraordinary privileges granted them by our Kings for their encouragement, and confirmed to them by National Synods and councils.[3] With respect to the Monastery of *Ely* in particular, "It was decreed at that time (says my Author[4]), by all the Great Men of *England,* as well Secular as Ecclesiastical, That the *Isle of Ely,* which the holy Virgin [*Etheldreda*] had possessed as her Dower, and had now dedicated to the service of God, should not for the time to come suffer any diminution of it's liberty, either by the King or Bishop of the Diocese." It is not said in what year this National assembly was held; but I suppose the Synod of *Herutford*[5] is here meant, which met on the 24th of September, A. D. 673—the very year in which this Monastery was founded.

By comparing the 2d and 3d Canons there established, it appears that there were Monasteries at that time exempt from the jurisdiction of the Bishop of the Diocese; and that such exemptions were confirmed by the authority of that Synod. The 2d Canon provides,[6] "That no Bishop should invade, [or exercise any jurisdiction in] the

[1] Bp. Lloyd of Church Government, pag. 158. [2] Bedæ Hist. Eccles. lib. iii. cap. 24, 25, et lib. iv. cap. 23. [3] Bp. Lloyd of Church Government, pag. 163. [4] "Decretum igitur decenti ratione a cunctis tunc Angliæ Primoribus tam Secularibus quam Ecclesiasticis fuit, ut Insulam Elge, quam eadem Sanctimonialis femina pro dote possiderat, nunc vero in divinum mancipavera officium, non de Rege nec de Episcopo libertas loci diminueretur, vel in posterum confringeretur." Lib. Elien. MS. lib. i. cap. 15. [5] Bedæ Hist. Eccles. lib. iv. cap. 5. [6] "Ut nullus Episcoporum parochiam alterius invadat, sed contentus sit gubernatione creditæ sibi plebis." ibid.

the Diocese of another; but be content with the government of the people committed to him." But then, with respect to Monasteries within his Diocese, his power is limited by the particular privileges that had been granted them, which he is enjoined not to violate; for the 3d Canon is,[1] "That whatever Monasteries are dedicated to God, none of the Bishops may disturb them [in the enjoyment of their privileges,] nor forcibly take away any of their [temporal] possessions." The sense and meaning of these Canons, is best explained by the practice and usage of the Church in the times immediately succeeding that Synod. The *Isle of Ely*, in which S. *Etheldreda* founded her Monastery, was reckoned part of the Kingdom of the *East-Angles*;[2] and therefore within the Diocese of that Bishop; for at that time Dioceses were coextended with the several Kingdoms,[3] and there was but one Bishop of the *East-Angles*, and he had ordinary jurisdiction over the whole: And yet we find *Wilfrid* bishop of the *Northumbrians* immediately after the holding that Synod, (in which he was present by his Proxies,[4] who had consented and subscribed to the Canons there made), to have performed the Episcopal Office in the Monastery of *Ely*, and he continued to do so during the life of the Royal Foundress; and that without any infringement on the rights of the Bishop of the *East-Angles*, or acting contrary to the 2d Canon above-mentioned; but rather under the sanction of the 3d Canon, by virtue of that privilege belonging to the Monastery of *Ely*, whereby it was exempt from the ordinary jurisdiction of the Bishop of the *East-Angles*; the Abbess having at that time a privilege of choosing whatever Bishop she pleased; and she exercised it, by preferring *Wilfrid* to perform the Episcopal offices within her Monastery. This primary exemption is sufficiently clear from facts, and is afterwards recited in King *Edward* the Confessor's Charter to the Church of *Ely*,[5] and there declared to be the ground of it's exemption at that time from the jurisdiction of the Bishop of the Diocese.

THE manner of life observed in these Monasteries, was very strict; their time being usually spent in prayer, fasting, watchings, and other spiritual exercises, and especially in the study of the holy Scriptures. We have but little handed down to us concerning the particular rules, customs, and usages established in S. *Etheldreda's* Monastery at *Ely*; only we are told in general, "That all the members of it had one and the same Rule; Obedience the principal and chief virtue, the love of God's worship, and a strict observance of awful and devout behaviour in the House of God:[6]" But *Etheldreda's* own

[1] "Ut quæque Monasteria Deo Consecrata sunt, nulli Episcoporum liceat inquietare, nec quicquam de eorum rebus violenter abstrahere." Ibid. [2] Ibid. cap. 19. [3] Only in Kent were there two Bishopricks founded, Canterbury and Rochester. East-Anglia was soon after divided into two; one See continued at Dunwich, and the other was placed at Elmham. [4] Ibid. cap. 5. [5] "Sitque in eorum, ut semper fuit arbitrio, a quocumque potissimum eligerint Ordinari, vel sua sanctificari Episcopo: Convenienti equidem dispositione Regina [Etheldreda] hac utitur libertate, quæ Regem, regnum, mundumque florentem deserens, Insulam pro dotalitio possedit, ubi sponso suo Christo integerrime servivit: Hæc quemcumque voluit Episcopum ascivit, sed Sanctus Wilfridus Eboracensis Archiepiscopus familiarior extitit, qui eam cum suo cœtu Virginum consecravit." Vide Cartam Regis Edwardi Conf. in Appendice. [6] "Omnibus ibi una eadem regula est, præcipua Virtus et prima eis [*fortè* est] Obedientia, amor divini cultus, et decorem Domus Dei tota observantia custodire." Lib. Elien. MS. lib. i. cap. 15.

own conduct and general practice will in some measure instruct us in their customary way and manner of living in it; for the Abbess herself, as well by her example as precepts, was the standing rule of perfection to the rest of the society: and *Bede* informs us, "That from her first entrance on her office, she never wore any linen, but only woollen garments; that she usually eat only once a day, except on the greater festivals, or in time of sickness; and, if her health permitted, she never returned to bed after Matins, which were held at midnight, but continued her prayers in the Church till break of day."[1] The high opinion that the world entertained of her Sanctity, together with the exact discipline observed in her Monastery, had a wonderful effect in recommending this austerity of life to the esteem of many, and gained abundance of Converts to it: *Huna* her Chaplain, the Priest that attended her in holy offices, became a Monk under her, and distinguished himself by great strictness of living, and in the practice of all those austerities that were then used in the monastick state: there were also persons of the noblest families, and matrons of high rank, that came and put themselves under her direction, being desirous to learn her discipline; or brought their Children to be educated and devoted to Religion in her Monastery:[2] and some even of Royal state thought proper to quit their high stations, and subjected themselves to the rules of her government, as her eldest Sister *Sexburga* Queen of *Kent*, *Ermenilda* (Daughter of *Sexburga*,) Queen of *Mercia*, who also brought her only Daughter the Princess *Werburga*:[3] these three great Personages were members of this Society, during the life-time of *Etheldreda;* and all of them succeeded her in their order to the government of this Monastery.

For the maintenance and support of this her Society, the Royal Foundress settled the whole *Isle of Ely*,[4] being a Principality with the temporal power and jurisdiction, and all the profits arising from the government of it; the revenues whereof were very considerable, and had formerly been applied, and no doubt were sufficient to support the dignity of a *Saxon* Alderman of the first rank. And to establish this her royal foundation the more firmly and securely to future ages, she gave in charge and recommended it to the care of Bishop *Wilfrid*, who in the year 678 was on his departure towards *Rome*, to procure the Pope's confirmation of her Grant, and of the Liberties and Immunities of the place; that her Congregation there assembled, might continue in the service of God, and in the regular observance of discipline, free from want and from the disturbance or exaction of any officer of what power, eminence or authority soever: which Confirmation of the Privileges and Immunities of her Monastery *Wilfrid* is said to have obtained from the Pope:[5] But before his return from *Rome*, our Abbess died of an epidemical disease that prevailed at that time in her Monastery, and had carried off several of the Nuns and others of her family. She is said, by the spirit of prophecy[6] to have foretold this contagious distemper, and the exact number

[1] Bedæ Hist. Eccles. lib. iv. cap. 19. [2] Lib. Elien. MS. lib. i. cap. 17, 18. [3] Ibid. — "Uxor Wulferi Ermenilda, mortuo marito, [A. D. 675.] cum filia sua Wereburga apud Ely est attonsa sub Sancta Etheldreda Abbatissa." Higden. Polychron. apud XV. Scriptores, per Gale. pag. 240. [4] Lib. Elien. MS. lib. i. cap. 15. [5] Ibid. [6] Bedæ Hist. Eccl. lib. iv. cap. 19.

number of her household that would be taken out of the world by it, and herself among the rest.

DURING her sickness she retained her usual cheerfulness, and discoursed with those about her with great calmness and composure of mind, concerning the vanity of this world, and her own approaching end. Her disorder was attended with a tumour under her jaw, which on consultation with *Kinefrid* her Physician, was thought proper to be opened by incision, and the operation was performed by him; and for two Days she seemed to be greatly relieved by it; the tumour visibly subsided, and the fever abated: but on the third Day the fever returned with greater violence; when finding herself much worse, and that she had not many hours to live; ordered the whole Convent to be assembled in her presence, being desirous to take her last farewel of them all.[1] She then told them, that the time of her departure was at hand, and renewed her discourse of the vanity of all this world's enjoyments; and earnestly recommended to them to keep heaven always in view; by which, she said, they might in some measure have a foretaste of the joys of that place, which they would never be able fully to comprehend, till they were delivered from their earthly prisons.

HAVING before settled all her worldly affairs, she declined speaking or hearing any thing about them; and dwelt only on the love of Christ, and prayed with great fervency that he would send his holy Angels to receive her soul. After this she received the holy communion of the Body and Blood of Christ; and commended them all to his gracious protection: and whilst she was praying earnestly, that he would be for ever propitious to the inhabitants of the place, and their continual Preserver and Keeper; she yielded up her Soul into the hands of her Creator on the 23d day of *June*, in the year of our Lord, 679, amidst the religious of her Monastery of both sexes;* in the 7th year after she was made Abbess, in the reign of her Brother *Adulfus* King of *East-Anglia*, and of her Nephew *Lothair* King of *Kent*, and her late Husband *Egfrid* still reigning in *Northumberland*. Her funeral rites were performed by *Huna*[2] her Priest and one of her Monks, attended by all the members of her Monastery; she was buried in a wooden coffin, and by her express order in the common cemetery of the Nuns.

THE true Character of our Abbess *Etheldreda*, may easily be deduced from what is above related of her: and it appears she was a Queen as eminent for her piety, as she was illustrious by her birth; naturally of a grave serious turn of mind; and for humility, meekness, and contempt of the world had few equals; zealous for promoting holiness of life and manners, which seems to have been the end she always had in view. If the means she used to that end, were not the best adapted to it, or in all points

[1] Lib. Elien. MS. lib. i. cap. 21. * Plate XI. No. 6, represents, in two compartments, the Death and Interment of St. Etheldreda. [2] Soon after the death of St. Etheldreda, Huna retired to a small Island in the fens near Ely, which was called after his name *Huneia*; there he spent the rest of his days as an Anchoret, and died with the reputation of a Saint. Many resorted to his tomb, and are said to have recovered their health by his merits; which occasioned his tomb to be broke open, and his relicks to be deposited in the Monastery of Thorney, where they were long preserved and held in great veneration. Lib. Elien. lib. i. cap. 22. —Monast. Angl. vol. i. pag. 91.

7.

Translatio Sanctæ Etheldredæ.



8.

Brithstanus a Vinculis Solutus per merita Sanctæ Etheldredæ.



To the Hon. Charles Sloane Cadogan Treasurer to Parl.t for the Town of Cambr. this Plate engravd at his expense, is most gratefully inscribd by Ja. Bentham

INVIDIÆ MISCE

His Royal Highness the Duke of York, & Memb.rs of

points agreeable to the rules of true religion; if she set too high a value on the merits of virginity, and thought it the sum of perfection; as she may indeed be said to have carried that virtue to excess, or, as others thought, to a pitch of heroism; it was owing to the prevailing notions of religion in the times in which she lived, and the monastick rules she had been taught. But bating these mistaken notions, in which she had been bred up, and her peculiar manner of thinking; we cannot but admire her resolution, constancy, and perseverance in what she judged to be right, and agreeable to her opinion of religious duties; though it appears to be wrong founded; and therefore by no means is her conduct in all respects proposed as a pattern fit for imitation. The gaieties and splendor of a Court were never agreeable to one of her temper and disposition, who was constant at her devotions, and passionately devoted to religion, and the promoting piety in others: Whilst she resided at the *Northumbrian* Court, she affected the life of a recluse, seldom appearing abroad or in publick; but spent much of her time in conversation with persons of both sexes eminent for their piety and virtue, or such as were so reputed; among whom *Wilfrid* Bishop of *York*, and St. *Cuthbert*, whilst yet an Anchoret, and before he was made Bishop of *Lindisfarne*, were the chief; and when she became Queen, by the accession of her husband *Egfrid* to the Crown of *Northumberland* and Monarchy of the *English* Nation, and she could no longer with decency continue there without making her appearance frequently in publick; she laid hold on the occasion of quitting her station; and by her importunity obtained the King's leave of retiring to a Monastery. After she was made Abbess of *Ely*, she led a severe mortified life herself; and would often tell those who were under her care, and remind them, 'That the fashion of this world passeth away; and that only was to be accounted life, which was purchased by submitting to temporal inconveniencies.'[1] As she was a strict observer herself of awful behaviour and reverence in the House of God, so was she a severe exacter of it in others; and made that one of the standing Rules of her Monastery. Temperance, as well in eating as drinking, was at all times another conspicuous part of her Character: she had learned to be content with a little herself, and disposed of her abundance in the relief of others: she gave all her possessions to Religious uses; her jointure that she had by King *Egfrid*, which was *Hexham*,[2] and the territory thereto belonging, she gave, with the King's consent, to *Wilfrid*, and a Bishoprick was there founded in her life-time; and that which she had by her first Husband *Tonbert*, she settled on the Monastery she had founded at *Ely*. In her last sickness, when sensible of her approaching end, she was calm and composed; and retained her memory and understanding to the last, and expired in the very act of her calling, in the presence of her flock; and whilst she was instructing them how to live, by her example taught them also how to die.

[1] Lib. Elien. lib. i. cap. 15. [2] Page 21.

St.

St. SEXBURGA, *the second Abbess.*

SEXBURGA, the eldest Sister of St. *Etheldreda,* by the unanimous election of the Nuns, succeeded her in the government of this Monastery. She had been married to *Ercombert* King of *Kent,* about the year 640, by whom she had two Sons *Egbert and Lothair,* successively Kings of *Kent,* and two Daughters *Ermenilda* and *Erkengota.* After the death of her Husband *Ercombert,* who died in the year 664,[1] she was sometime Regent of the Kingdom, during the minority of her Son *Egbert ;*[2] and when he came of age to take upon himself the administration of government, Queen *Sexburga* resigned the regency ; and went and founded a Monastery in the Isle of *Shepey* in *Kent,* which she compleated, and obtained of her Son King *Egbert* lands in that Island and other revenues, for the maintenance of seventy-seven Nuns; but thinking it improper to preside over them as Abbess, not having been in a state of probation herself,[3] she appointed her Daughter *Ermenilda* Queen Dowager of *Mercia* their Abbess, who had some time before been veiled at *Ely ;* and she herself retired thither, and put herself under the government of her Sister St *Etheldreda :* on whose death, as is before mentioned, she was elected Abbess ; and with great zeal and diligence maintained a regular observance of the Rules and Orders established by her Sister St. *Etheldreda ;* and was both by her instructions and actions a teacher and pattern of all those virtues that adorn the monastick life, in watching, abstinence, charity, and every other virtue becoming her station.

THE most memorable affair transacted in the Monastery in her time, was the translation of the Body of St. *Etheldreda* from the place where it was at first interred, into the Church, sixteen years after her decease. That the very remains of the bodies of persons eminent for piety and holiness of life, added a kind of holiness to the places where they were interred, and communicated something of their virtue to all that visited them and applied to them properly ; was an opinion that obtained very early, and occasioned a frequent resort to their graves. People in general had a high opinion of the extraordinary merits of St. *Etheldreda ;* for that miracles were said to have been wrought at the place where she was buried : on which account her Sister *Sexburga* our Abbess was desirous, both for the sake of doing greater honor to her memory, and for the more extensively communicating the virtue of her merits, to translate her remains into some conspicuous place within the Church : and having signified her intention to the rest of the Society, it was approved of by them all. Some of the Monks were ordered to provide a Stone for making a Coffin ; but as the *Isle of Ely* afforded no stone of a proper size for their purpose ; they went up the river to a small City then in ruins, not far distant from the Isle, called *Grantacaester ;*[4] near the walls of the City they found an elegant Marble Coffin, and brought it with them to the Monastery. On the day appointed for the solemnity there was

[1] Floren. Wigorn. ad annum. [2] Monast. Angl. vol. i. pag. 88. [3] Lib. Elien. MS. lib. i. cap. 18.
[4] *Grantacaester.*] This was undoubtedly the old name of Cambridge in Bede's time ; it was situated on the North-west side of the river Grant, on an elevated ground containing about 30 Acres, enclosed with a vallum

was a great concourse of people from all parts: *Wilfrid* Bishop of *York*, and *Kinefrid* the Physician who attended her in her last sickness and saw her laid in the grave, were both present on this occasion: and it is from the information of this latter that *Bede* seems to have taken the account he gives of this transaction, which is in substance as follows:[1] A Tent or Pavilion provided for that purpose was placed over her grave, and the whole congregation of the Monks and Nuns belonging to the Monastery, proceeded to the place of her interment; and standing round the pavilion in regular order, on the one side the Monks, and on the other the Nuns, all joined in singing Hymns and Psalms of praise: In the mean time proper persons were employed within the Tent in removing the earth out of the grave; and when they were come to the Coffin, the Abbess *Sexburga*, attended by some of the Nuns, entered the pavilion in order to assist in taking up the body out of the grave. They had not been long there before the Abbess was distinctly heard to cry out as in a kind of extacy and surprise, 'Glory be to the Name of the Lord;' and presently the door was opened, and *Kinefrid* called in, who beheld the body of the holy Virgin just taken out of the grave and placed on a bier, where it lay as if she had been asleep; and he found the wound he had made by incision in her neck, quite healed, and that there appeared only the remains of a small scar upon the part. Bp. *Wilfrid* also and others who were present asserted that her body appeared as sound and free from corruption[2] as if it had been buried that same day. After the religious Virgins had washed the body, and clothed it in new vestments, it was conveyed into the Church and deposited in the Marble Coffin before-mentioned; where it remained in *Bede*'s time, and continued many ages after in great veneration.* —I omit many wonderful things said to have been done by the merits of St. *Etheldreda* after her death, which are recorded in her History; the miracles performed by the touch of her clothes, and of the wooden coffin in which her body was at first laid in the grave; and the great cures effected by the spring of water that issued from the place where she was first interred.—This translation of the body of St. *Etheldreda* into the Church of *Ely* was in the year 695,[3] on the 17th of *October*; which day was observed in the following ages as a Feast, and has still a place in our Calendar.

Sex-

Vallum and Ditch, the vestiges of which may be easily traced out; within it, are now included the Castle and the greatest part of the Town lying on that side of the river. (See Stukeley's Palæograph. Brit. Part ii. p. 36.) The opinion of its having been a Roman station, seems well-grounded from the Coin and other Antiquities that have been found there, and is confirmed by the number of Roman Tyles or Bricks which appear in the wall of St. Peter's Church, standing within the South angle of this ancient Fortification: and as the Coffin found by the Monks of Ely, is expressly said by Bede [Hist. lib. iv. cap. 19.] to have been found near the walls of this ancient City, then in ruins; and was, as he calls it an elegant Marble Coffin;—it was probably a Roman Sarcophagus: there being no place near the Isle of Ely at that time so likely to afford any thing of that kind as this, where there still remain other reliques of Roman Antiquities.—As for the small village of Granchester near Cambridge; there is no appearance of it's having been a place of much greater note than at present; besides, the very name of Granchester is but modern, or given to it within a Century or two past, in all ancient writings it is called Grantesete, not Granchester. [1] Bedæ Hist. Eccles. lib. iv. cap. 19. [2] The incorruptness of St. Etheldreda's Body long after her death, was a fact that none of our Monks seemed to doubt of: they believed, or they affected to believe, that it continued in that state many ages after; though it seems none of them ever presumed to examine into the state of it, being deterred by the many judgments they tell us had befallen those who at different times had presumed to violate her repose. MS. Lib Elien. lib. 1. cap. 41, 43, 48, 49,—Angl. Sacr. vol. 1. pag. 602, 603. * Plate XII. N°. 7 [3] Floren. Wigorn. ad annum.

Sexburga, after she had been Abbess, and had with great commendation governed this monastery of *Ely* about twenty years, deceased in a good old age on the 6th of *July* in the year of our Lord 699[1] and was by her own appointment deposited in the Church next to her sister St. *Etheldreda.*

St. Ermenilda, *third Abbess.*

THE Monastery of *Ely* did not continue long vacant; for the Convent soon chose Ermenilda, daughter of *Ercombert* King of *Kent* and *Sexburga* his Queen our late Abbess, to succeed her. She had been married to *Wulfere* King of *Mercia,* and had by him one Daughter *Werburga,* with whom on the death of her Husband King *Wulfere* in the year 675, she entered into religion in the Monastery of *Ely* under her Aunt *Etheldreda;* but soon quitted it, on her being appointed Abbess of the Monastery of *Shepey* in *Kent,* when her Mother *Sexburga* left it and came to *Ely,* as is before mentioned: it is probable she had continued there ever since, and was thence called to take upon her the government of this Monastery; however, before she came to settle at *Ely,* she procured her daughter *Werburga* to be made Abbess of *Shepey* in her room.

We have little or nothing recorded of the transactions in the Monastery during the government of our Abbess *Ermenilda*; neither is the day or year of her death mentioned; only her decease is commemorated on the 13th day of *February,* and was formerly observed as a Festival in the Church of *Ely,* where her body was placed in a Stone Coffin next to that of her Mother *Sexburga.*

St. Werburga, *fourth Abbess.*

WERBURGA at the time of her Mother *Ermenilda's* death, presided as Abbess over several Monasteries in *Mercia,* as well as *Shepey* in *Kent.* It is before observed, that on the death of her Father King *Wulfere* in 675, she accompanied her Mother to the Monastery of *Ely,* and there received the veil under her Mother's Aunt St. *Etheldreda.* How long she continued at *Ely* is not mentioned; but having there learned the Monastick discipline, she was invited by her Uncle *Etheldred* King of *Mercia* her Father's immediate Successor in that Kingdom, to return home, and take upon her the government of some Monasteries then lately founded in that Kingdom for religious Virgins; with whose desire she complyed, and had the Monasteries of[2] *Heanburge* and *Tricengham* committed to her care, and is said to have converted the Royal Palace at *Wedon on the Street*[3] into a Nunnery;[4] and was at length prevailed on to take upon her the administration of the Monastery at *Ely.*

St. *Werburga* seems to have presided over these several Monasteries at the same time, and probably till her death; dividing her care and attention between them, living sometimes at one, and sometimes at another, as occasion required. Her desire was to be buried at *Heanburge,* and she gave orders that where-ever she should happen to

[1] Cressy's Ch. Hist. Book xx. chap. xvii. [2] Now called Hanbury, and Trentham, both in Staffordshire. [3] Wedon Bec, in Northamptonshire. [4] Tanner's Notitia Monast. pag. 373.

to die, her body should be conveyed thither to be interred. She died at *Tricengham* on the 3d of February, but in what year is uncertain;[1] and the Society there had a mind to keep possession of her body, and had it conveyed into their Church; but before it was interred, the *Heanburge* Society came, and by force carried it off, and buried it in their Church. About nine years after, her body was taken up in order to be enshrined, at which time it was said to have been whole and entire and without any visible signs of decay. It remained in that Monastery till the year 875, when the Danes ravaging those parts, and coming as far as *Repton* in *Derbyshire*, the inhabitants of *Heanburge* fled, and taking with them the body of St. *Werburga*, conveyed it to *Chester*, as a place of greater safety.[2]

WERBURGA is the last Abbess[3] whose Name is conveyed down to us: though it appears that the Monastery of *Ely* continued, under an uninterrupted succession of Abbesses, and in the regular observance of that Order and Discipline first established there by St. *Etheldreda*, 197 years. In the latter part of that period, whilst most of the Churches and Monasteries in the Kingdom suffered much by wars, and many of them were destroyed in the *Danish* invasions, which then began to be frequent in *England*; the *Isle of Ely* was all that time free from those calamities; the Monastery was in a very flourishing condition, and the inhabitants lived there in peace and tranquillity, secure and undisturbed in their possessions and their civil and religious liberties: and this prosperous state of things continued till the latter part of the fatal year 870, when the scene was suddenly changed: some roving parties of the *Danes* having then made a discovery of this place of retirement and seeming security; which was soon followed by an hostile invasion and descent on the Isle, and ended in the utter destruction of the Monastery, and slaughter of the inhabitants.

[1] St. Werburga, who is said in the Saxon Chronicle to have died A. D. 782, was a different person from our St. Werburga; the former was Queen of Mercia, and wife of Ceolred King of Mercia, who afterwards became an Abbess, but of what Monastery is not said. [2] Higdeni Polichron. pag. 240, 257. Edit. Gale. —Her relicks were deposited there in a Monastery dedicated to St. Peter and St. Paul; which being afterwards ruined, K. Ethelstan and other Saxon Kings repaired it, and put in Secular Canons in honour of the holy Virgin St. Werburga. After the Conquest, about A. D. 1093. Hugh Lupus Earl of Chester, at the instance of Anselm Abp. of Cant. put out the Seculars, and introduced Benedictine Monks in their room; who continued in possession of St. Werburga's Church, till the general dissolution of Monasteries, when K. Henry VIII. made it a Bishop's See. Tanner's Notitia Monast. pag. 57. [3] The year in which St. Werburga died, I do not find any where mention'd: but the Author of her Life (MS. Benet Coll. Cambr. I. 13.) informs us, that her body was taken up 9 years after her decease, to translate it to a more eminent part of the Church of Heanburge, by order of Ceolred K. of Mercia, who began his reign A. D. 708, or 709, and died A. D. 716, or 717.—See also Higden. Polychron. p. 244. Edit. Gale.

Of

Of the Destruction of St. Etheldreda's *Monastery at* Ely *by the* Danes.

THE *Danes*, who for near three Centuries together infested this Kingdom, were a mixt people from the Northern parts of *Germany*, bordering on the *German* Ocean and the *Baltic* Sea, and the adjacent Isles;[1] *Danes*, *Goths*, *Swedes*, *Norwegians*, *Frisians*, and other neighbouring States leagued together, under no regular government, but as Pirates and Robbers; barbarous and uncivilized in their manners, cruel and inhuman in their temper and disposition: all these people were Pagans, and what is worse, had a particular hatred and aversion to the Christian Religion; an enemy the most dreadful, because the most savage of any that this Kingdom had seen. The first account we meet with of any of them landing in *England*, was in the year 791:[2] their numbers were then, and for a good while after, not very considerable; and their attempts only on the coasts, in robbing and plundering some defenceless towns and villages. The *Saxons* at that time were almost destitute of ships of war, and therefore found it very difficult to oppose these bold invaders of their Country, who were well provided in that respect; besides, their descents on the coasts, were generally sudden and unexpected; so that before sufficient forces could be brought together to oppose them, they were gone off, and retired to their ships; and landing in some distant parts of the Kingdom, committed the like cruelties again without resistance. The success they met with in carrying on this kind of piratical war, encouraged them afterwards to fit out very large fleets, and they often landed in such numbers, as were sufficient to over-run the Kingdom, and threatened the utter subversion of the *Saxon* state. Our Annals of those times are filled with narratives of the frequent invasions and sudden descents of the *Danes*, and the great devastations and cruelties committed by them in all parts of this Island: but the most fatal and memorable was that which began in 866, the first year of *Ethelred* King of the *West-Saxons;* when having fitted out a very large Fleet, and embarked a vast number of men, they set sail for *East-Anglia*, and landing on the coast, took up their winter quarters in that Kingdom: The spring and summer following they made use of in collecting all the horses they could find in those parts; and this is the first time of their having any cavalry among them, as is taken notice of by our Historians.[3] About the end of the year 867, the *Danes* suddenly quitted *East-Anglia*, and marched with all their forces directly to *York;* and made themselves masters of that City without opposition: Their inducement to this sudden attack, was a Civil war then subsisting among the *Northumbrians*, who had lately deposed *Osbert* their King, and set up *Ella* in his stead: These two competitors, however, came to an agreement in joining their forces against the common Enemy; but endeavouring to rescue the City out of their hands, were both of them slain, and their Army cut to pieces: After which the *Danes* wasted the Country as far as the river *Tine*, and set up *Egbert* an Englishman to hold the Kingdom under them. The next year the *Danish* Army made an expedition into *Mercia*, and took

[1] Matth. Westm. ad ann. 838.—Simeonis Dunelm. Hist. Eccl. Dunelm. l. ii. c. 6. Joh. Fordun Scotorum Hist. l. iv. c 15, 17. [2] Matth. Westm. ad ann. 791.—Vide Chron. Saxon et Floren. Wigorn, ad ann. 787. [3] Asserii Annal.—Matth. Westm.—et Floren. Wigorn. ad ann. 866.

took *Nottingham:* and though *Burrhed* King of *Mercia* with all his forces, and those under *Etheldred* King of the *West-Saxons* and his Brother *Alfred*, who came to his assistance, endeavoured to recover the place; yet the *Danes* kept possession; and the King was forced to make peace with them. From *Nottingham* the *Danes* in the year 869, marched their Army back to *York*, and continued there all that Winter: during which season, great preparations were making abroad, to recruit their Army that was already in *England*. For early in the Spring following, that is, in the year 870, another body of 20,000[1] men embarked in a Fleet, under the command of *Hinguar* and *Hubba*, two of their Princes, as infamous for their cruelty, as they were renowned for their conduct and experience in war. It was their intention to have made a descent with this formidable Army on *East-Anglia;* but being driven by contrary winds on the coast of *Scotland*,[2] they landed there, and began those cruelties and devastation, which they continued all the succeeding part of the year without intermission; destroying all before them with fire and sword, and slaying the inhabitants without distinction of Age or Sex. At this time was the Monastery of *Coldingham*,[3] where our St. *Etheldreda* formerly received her religious institutes, destroyed: the Abbess and all the Nuns and others there were murdered, and the Buildings set on fire over them, and all consumed by the flames. Thence passing the *Tweed*, the Pagan Army marched Southward, directing their course on the East-side of the Kingdom; whilst the Fleet kept sailing near the coast, to attend the motions of the Army, with a view of favouring their operations by land, and taking on board the spoils of the Country, or reinforcing the Army, as occasion required: and landing some of their men on *Lindisfarne* or *Holy-Island;* then an Episcopal See, and famous for the Body of St. *Cuthbert* there interred; they plundered that Monastery. In the mean time their Army moving forward, destroyed several noble Monasteries[4] that had been planted in those parts; among which were, One for religious Women at *Tinemouth;* the two Monasteries of St. *Peter* and St. *Paul* at *Weremouth* and *Gyrwi*, memorable for the education of Ven. *Bede;* and another at *Whitby*, founded by St. *Hilda* the Abbess: thence passing the *Humber*, they entered *Lindsey*,[5] and ruined the Monastery of *Bardeney*,[6] famous for the Tomb of *Oswald* King of *Mercia*, who there took the Monastic habit, and there ended his days.

HAVING now spent great part of the Summer, in ravaging the Country, the two *Danish* Generals divided their forces: *Hinguar* with one division embarked on board the Fleet, which was still near the coast, and set sail for *East-Anglia*,[7] to carry on the war in those parts, according to their original plan; leaving the other division under the conduct of his Brother and Colleague *Hubba*, to continue his march through *Mercia*, in order (as appeared afterwards,) to make a junction of their forces again in *East-Anglia*, and there to winter. Hitherto the *Danes* had continued their march from the borders of *Scotland*, to the middle of *Lincolnshire*, without opposition: for the consternation was every where so great and general, that most of the inhabitants fled before them, choosing rather to abandon their dwellings and save their lives by flight,

[1] Matth. Westmonast. ad ann. [2] Ibid. [3] Ibid. [4] Ibid. [5] A division of Lincolnshire, so called. [6] Ingulphi Hist. pag. 20. [7] Asserii Annales, pag. 160, 162. Edit. Gale.

flight, than stand on their defence against an enemy too numerous and powerful to contend with, and too savage to trust their lives in their hands.

It was now near Michaelmas, when the *Danes* under the command of *Hubba* entered *Kesteven*:[1] at which time *Algar*[2] Earl of *Hoyland*,[3] with the assistance of *Wibert* and *Leofric* two of his principal Officers, had drawn some forces together; to these were added two hundred soldiers belonging to the Monastery of *Crowland*, commanded by *Toli*, then a Lay-brother of that Monastery, but formerly a brave and experienced soldier; three hundred stout young men from about *Deping*, *Langtoft* and *Baston*; and another body of men under *Morcard* Lord of *Brunne*, consisting of his own numerous family and dependants; and five hundred more under *Osgot* Governor of *Lincoln*: these forces being joined, on the Feast of St. *Maurice* [Sept. 22.] attempted to stop the progress of the *Danes* through those parts, and attacked an advanced party of them, which they had the fortune to defeat, killing great numbers, and pursuing the rest to their camp. The same evening the main body of the *Danish* Army with all their Leaders coming up;[4] a great many of the Christians, fearing another engagement against such unequal numbers, deserted and went off in the night. *Algar* however, and the rest of the Officers resolving to stand their ground, the next day drew up their men in order of battle; and considering the smallness of their number, had posted themselves so advantageously that they withstood the force of the whole *Danish* Army, warding off the arrows of the enemy with their shields, and with their pikes resisting the efforts of the horse, the greatest part of the day. At length the *Danes* finding their attempts to dislodge them unsuccessful, suddenly feigned a flight, and were immediately pursued, in a disorderly manner, by the Christian Army, against the advice and command of their Officers, into an open field; where the *Danes* made a stand, and rallying their forces, overpowered them by numbers, and put almost all of them to the sword: the Officers in the mean time seeing that all was lost, retreated to a rising ground, and bravely defending themselves as long as they were able, at last fell among the slain: only two or three of the common men escaping into an adjoining wood, arrived early the next day at *Crowland* Abby with the news of the total defeat of the Army. This intelligence, together with their apprehension of the near approach of the *Danish* Army, confirmed by the smoke visibly ascending from the adjacent villages set on fire in the way, put the Abbot and Monks into the utmost consternation. *Theodore* Abbot of the place, immediately sent away about thirty of the Monks by boat, into the adjoining marshes, with their most valuable effects, and their relicks, books, and charters; but he himself determined, with a few of the oldest Monks, and some Children of the Monastery, whose tender years he vainly hoped might move compassion in the enemy, to stay behind and wait the event. As soon as the confusion was a little over, the Abbot and those that remained with him, putting on their sacred vestments, went all into the Church, and attended the regular Service of the Day;

[1] Part of Lincolnshire so called. [2] Ingulphi Hist. pag. 20. [3] Another division of Lincolnshire. [4] Among these Leaders, Hinguar is reckoned by Ingulphus as one of them then present; but by the Testimony of Asser, who lived in those times, Hinguar had some time before set sail with the Fleet for East-Anglia, as is noted above.

Day; the Abbot himself on this occasion solemnly performed Mass; and just when the Communion was ended, the Pagan Army arrived; and some of the Soldiers immediately forced their way into the Church with *Oskitel* one of their Leaders, who with his own hands slew the Abbot on the Altar, while the Soldiers beheaded the Monks that assisted him there: the rest seeing this, and endeavouring to make their escape, were all seized by the Soldiers, and after having been examined concerning the treasures of the Church, and put to the torture, were all killed in different parts of the Monastery. After this the Pagans returned into the Church, where they broke down all the Marble Monuments of their Saints and Benefactors, which lay enshrined round the Tomb of St. *Guthlac*, ransacking their coffins in search of treasure; but meeting only with disappointment, they swept all the bones into an heap, and set fire to the Church, and all the buildings of the Monastery: this was on the 26th of September, the third day after their coming thither.[1]

THE next day the Pagan Army, taking what spoils they could meet with, and abundance of large and small cattle, began their march towards *Medeshamsted* [*Peterborough*;] where finding the gates of the Monastery shut, and a considerable body of men within, who had been collected together for their defence: they immediately began with their engines to batter the walls; and at their second attack made a sufficient breach to enter, and forced their way through it into the Monastery. In this attack *Tulba* a brother of *Hulba* [*Hubba*] was mortally wounded with a stone thrown from the wall at the entrance of the breach, and was carried off to the Tent of his Brother; who was so enraged thereat, that he fell upon the Monks, and with his own hands slew all that came in his way, and the soldiers following his example soon put the rest to death, to the number of eighty three persons, besides *Hedda* their Abbot:[2] and to complete the desolation of the place, they began after their usual manner to destroy every thing about them: the Altars and Monuments in the Church were broken down, the charters and writings torn to pieces, and the Church with a noble Library, and the other buildings all set on fire, which continued burning fifteen days together.

On the 4th day after their coming to *Medeshamsted*, *Hubba* leaving the place in flames, marched his forces to *Huntingdon* and *Cambridge*, in his way towards *East-Anglia*, to join the other body of *Danes* under his brother *Hinguar*, who had some time before made a descent with the Fleet, and was committing the like ravages in that Kingdom.

In the mean time the *Isle of Ely*[3] was not exempt from the common calamities of the times. This Island was by its situation generally esteemed a place of strength and security, being encompassed on all sides with very extensive fens and morasses, usually covered with water great part of the year, which rendered it inaccessible from the country that surrounds it, except by boats. These fens however extending themselves to the Sea, and the waters forming a channel, by which they discharged themselves.

[1] Ingulphi Hist. pag. 22. [2] The bodies of the Abbot and these Monks, Ingulphus informs us, [Hist. Ingulphi. pag. 24,] were found among the ruins of the Monastery, by the Monks of Crowland, who interred them all in one large grave in the commom cemetery near the East-end of the Church, and set up a monumental Stone over them with the effigies of the Abbot and Monks carved thereon;—which Stone is still preserved in the Library at Peterborough. [3] Lib Elien. l. i. c. 40.

selves into it, deep enough to admit any kind of ships then in use; the Island lay open and exposed on that side to any Naval Invasion. This circumstance was particularly favorable to the *Danes* whose principal object was plunder and robbery, as it gave them an opportunity, not only of landing their men, but also of having their ships in readiness to receive and carry off the spoils of the country immediately to Sea. Accordingly these Pagans by some means or other having gotten intelligence of the place, came up the river that leads to the Isle with part of their Fleet, and landed[1] without opposition.[2] The appearance of the enemy, who were discovered roving about the country soon after their landing, gave the first alarm to the inhabitants. The Islanders wanted not courage and resolution to defend themselves: on the first notice of their danger, they collected their forces, and joining with their country-men who had fled thither as to a place of refuge, (among whom were several *English* Noblemen and principal persons of the adjoining counties,) they marched towards the enemy, and vigourously repulsed them, forcing them to retire to their ships, and to quit the place. By this means they were rescued for the present from the oppression of the enemy; but did not long enjoy that repose; for the *Danes* now grown more furious and exasperated with the repulse they had met with, returned not long after with a much greater number of soldiers, under the conduct of one of their Kings,[3] and again landed on the Isle. The success that the Islanders had met with in their first attack, raised their spirits to a vigorous defence; but all their efforts were vain and ineffectual against such unequal numbers; so that after a bloody fight, in which they lost abundance of men, they were totally routed, and forced to betake themselves to flight: and the *Danes* marching directly to the Monastery of St. *Etheldreda* at *Ely*, broke their way into it, and put all the Religious to the sword, as well the Nuns as Monks, and others belonging to it, without any respect to age, sex, or condition; and after they had stript the Monastery of every thing that was valuable, and plundered the Town, they set fire to the Church and all the buildings and houses; and went away loaded with the spoils, not only of the Town and Monastery of *Ely*, but likewise the chief effects and riches of the country round about, which the inhabitants of those parts had brought with them,[4] as to a place of security.

About the same time,[5] and probably just before they made their second attempt on the *Isle of Ely*, they burnt and destroyed a noble and famous Monastery at *Seham*

[1] Ibid. [2] This was probably a party of Hinguar's men, sent out on purpose to make discoveries, whilst the Fleet was on the coast of East-Anglia. [3] Lib. Elien. lib. i. cap. 40.—The coincidence of time and other concomitant circumstances, render it highly probable, that this King was Hubba; who has that title given him by several ancient writers and particularly by our Author, [ibid. cap. 30.] and so indeed has Hinguar; —but Hinguar was too much engaged in East Anglia, where a battle was fought about that time near Thetford, between him and King Edmund, in which neither side gained the advantage; and Hinguar retiring immediately to Thetford, was soon joined by Hubba and the forces under him, consisting of 10,000 men; [Matth. Westm. ad. ann. 870.] likely returning from the Isle of Ely. It was after this junction of their forces, that these two Leaders [Sax. Chron. ad ann. 870] besieged K. Edmund at Heglesdon, [now Hoxne or Hoxon,] where on the 20th of Novr, he was cruelly murdered by them, being tied to a tree and shot at with arrows, and afterwards beheaded. The Danes continued all the winter in East-Anglia, and the spring following marched into the Kingdom of the West-Saxons; where they were defeated in several battles by K. Etheldred and Alfred his brother. [4] Ingulphi His. pag. 24. [5] W. Malmesb. de Gest. Pontif. Angl. pag. 239. Edit. Francof, 1601.

Seham[1] [now *Soham*] in which the body of *Felix* first Bishop of the *East-Angles* was interred :[2] the ruins of which *Malmesbury* says, were remaining in his time.[3] This village is situate in that part of *Cambridgeshire* formerly belonging to *East-Anglia*, on the Eastern border of the fens without the *Isle of Ely*, where the passage into it is the shortest[4] and most convenient;—and by the course the *Danes* took, (after leaving *Peterborough*,) passing through *Huntingdon* and *Cambridge* towards *East-Anglia*; it is probable they made their second descent by boats from *Soham* into the *Isle of Ely*.

DURING the preceding summer, whilst the *Danes* were making those ravages in the Eastern parts of *Mercia*, *Burrhed* King of *Mercia* was engaged in defending himself against the *Britons*,[5] who had at the same time invaded the Western parts of his Dominions; and this was the reason that the *Danes* met with little or no opposition in their passage through his Kingdom; but on receiving intelligence of that unexpected attack, he hastened to *London*, then his capital City; and having collected a very considerable Army, he marched towards them; but came too late; for the *Danes* had then quitted those parts, and got into *East-Anglia*. Finding therefore the Monasteries every where destroyed, and the Monks and Nuns either murdered or dispersed, he seized on all the lands and revenues belonging to them; some of these he kept and annexed to his Crown; others he distributed among the soldiers of his Army.[6] *Ingulphus* Abbot of *Crowland*, who wrote the History of that Abbey, informs us of the several Manors belonging to it, which the King took possession of at that time, and of those he gave to the principal officers of his Army: the like he also did at *Peterborough*, *Peykyrk*, *Bardeney*, and other Monasteries in those parts: and with respect to the revenues of the Monastery at *Ely*, he says, 'Beorrhedus Rex, — totam Helyensem, Insulam fisco suo applicavit;' The King applied the whole *Isle of Ely* to his own proper treasury; that is, he took it as an Escheat, and annexed it to his Crown. We are to understand this, not of the lands, but of the Jurisdiction; in the same sense as when our Kings formerly granted whole Counties;[7] in which Grants, the government of them only, and the profits thence arising, are understood to be conveyed, and not the very property of the lands. The whole *Isle of Ely*, as a County, Principality, or Earldom, contained 600 Hides of land; the Government and Jurisdiction whereof, had been settled by St. *Etheldreda* on her Monastery; but how much land the Church was in possession of within that district or territory, does not appear. However we find the King took into his hands the whole revenues of the Monastery, which thenceforth became vested in the Crown;[8] and so continued till the next Century: when K. *Edgar* on refounding the Monastery, restored also the Jurisdiction, as will more fully appear, when we come to that event.

The

[1] Seham.] 'Hic locus ad introitum Insulæ de Ely dicitur esse, ubi Monasterium magnum et famosum fuit.' Lib. Elien. MS. lib. i. cap. 6. [2] Ibid.—Hist. Ramesiens. cap. 82. Edit. Gale. [3] W. Malmesb. ut suprà, pag. 237. [4] The distance from Soham to Ely is about 5 miles, 2 of which only are fenny ground; Stuntney an Island about 3 miles in circumference, being situate in the midst of the fens between them. [5] Ingulphi Hist. pag 25. Edit. Gale. [6]—'Quasdam terras stipendiariis militibus distribuit, quasdam sibi confiscavit,' says Ingulphus Hist. pag. 25 —Probably these *Milites Stipendiarii*, held their lands by much the same kind of tenure, as was afterwards called Knights-Service [7] See Selden's Titles of Honour. part ii. ch. 5. [8]—'Sicque postea per destitutionem Regiæ sorti sive fisco locus additus erat.' Hist. Elien. per Gale Edit. pag. 464.—'Locus usque ad tempora gloriosi Regis Edgari Regio fisco serviebat.' Lib. Elien. MS. lib. ii. cap. 1.

The State of the Church of ELY, *till the Restoration of the Monastery, by King* EDGAR.

AFTER the destruction of St. *Etheldreda's* Monastery at *Ely* in the manner before related, the Church and all the buildings continued some years in ruins, and the place destitute of divine service. This indeed was the fate of most of these religious houses in the Kingdom, and particularly in *Northumberland*, and *Mercia*, and *East-Anglia*, where the *Danes* had made the greatest havock and destruction among them: and whether it proceeded from the dread of an enemy, that had show'd a more than ordinary spite and malignity against these houses of religion; or from a prevailing dislike and impatience of that strict discipline observed in them; [1]—certain it is, that about that time the monastick way of living fell into general neglect and disuse: many of the Monasteries destroyed by the *Danes* were utterly deserted and never rebuilt; and those which were repaired, soon after came into the possession of the secular Clergy. With respect to the Monastery at *Ely*, our Historian informs us,[2] that a few years after it's destruction, eight of the Clerks, who had been plundered, returned to the place: and having repaired the Isles of the Church, as well as the circumstances of those calamitous times would permit, they set up again the public worship of God in it. It is not indeed clear from his account, who these Clerks were; whether they had been professed Monks of the Monastery, or whether they were secular Clergy of the place; neither is it said, by what authority they took possession of the Church. But *Malmesbury* is a little more particular, and expressly says, It was by the provident care of the King of *England* and the inhabitants of the place, that these Clerks were settled there to perform the divine offices:[3] this probably refers to King *Alfred*, who a few years after, having expelled the *Danes*, succeeded to the Kingdom of *Mercia*, and united it to his other dominions;[4] and by that means also came into possession of the Principality of the *Isle of Ely*, which had been annexed to that Crown by *Burrhed* the late King. This Society or College of Seculars, consisted of Clergymen who were generally married, and lived in the Monastery with their Wives and Children in a Collegiate way, under the government of one that was their Chief or Head, and is called by our Author an Arch-Priest or President.[5] What the original endowment of this Society was, does not appear;—probably their chief subsistence was from the Offerings and Oblations of the people, and other customary dues of the Clergy; and perhaps they might have had some of the lands adjoining to the Monastery; though afterwards, by the grant of succeeding Benefactors, they appear to have had other possessions. King *Edred* in the year 955, gave them *Stapilford*,[6] and part of a wood at *Berdfield*, consisting of 3 Hides of land, and a Mill at *Dernford*, with some large pastures adjoining. *Wolstan* of *Delham*, about the same time, gave them *Stuntney*,[7] and a Fishery belonging to it:—and one *Ogga* of *Mildenhall*, one Hide of land at *Cambridge*.[8] These are all the lands that are expressly mentioned to have been given to this Society or College of Secular Clergy; who continued there in succession, till the reign of King *Edgar*.

[1] Asser. de Rebus gest. Alfredi [2] Lib. Elien. MS. l. i. c. 41. [3] W. Malmesb. de Gest. Pontiff. p. 293. [4] Ingulphi Hist. p. 27. [5] Archipresbyter—Præpositus. Lib. Elien. MS. lib. i. c. 43. [6] Ibid l. ii. c. 28. [7] Ibid. c. 18. [8] Ibid

The

The Restoration of the Monastery at ELY *by King* EDGAR.

THE monastick way of living having been introduced into this Kingdom, on the first Conversion of the *Saxons* to Christianity; several Monasteries were erected in the Southern parts by *Augustin* and his companions; and in the Northern parts, about the same time, by the *Scotch* and *Irish* Monks; and as Christianity gained ground, so these kinds of institution kept equal pace with it, till the *Danes* first invaded the Kingdom. The confusion that these Pagans occasioned in the state, soon put a stop to the further progress of such religious societies; and the havock and destruction they afterwards made of their houses, together with the slaughter of the inhabitants, had at length so reduced their number, that when King *Edgar* came to the throne, there were few of them remaining; by far the greatest part of them lay in ruins, and their revenues were either dispersed, or in possession of the secular Clergy.

Edgar succeeded to the Imperial Crown of all *England*, in 959;[1] the Kingdom was united under one Head, and in a more peaceable and flourishing state, than it had been for above two Centuries past: the foreign *Danes* were quiet, and awed by those numerous ships of war that had been raising from King *Alfred*'s time, (who first began to increase the naval strength of this Kingdom,) made no more attempts to invade the coasts; and those *Danes* that had settled in *Northumberland*, *East-Anglia*, &c. submitting to his government, were permitted to live quietly in their habitations.

Dunstan Bishop of *London* and *Worcester*, was promoted by the King, in the first year of his reign, to the See of *Canterbury:* he was the King's chief Minister, and in high favour with him;[2] and having been educated a Monk, was zealous for advancing that kind of life, and restoring it to it's former splendor:—to this end, he used his interest with the King in promoting those of his own order in the Church; and at his recommendation, *Oswald* who had been a Monk in the Monastery of *Fleury* in *France*, succeeded him in the Bishoprick of *Worcester*;[3] and *Ethelwold* another Monk and Abbot of *Abingdon* in *Berkshire*, was advanced to the See of *Winchester*.[4] It was chiefly owing to the influence these three Prelates had with the King, that inquiry was made into the state of the Monasteries destroyed by the *Danes*, and a resolution taken to restore them: he gave them a Commission in particular to remove the Seculars that had got possession of several Monasteries in *Mercia*, and to place Monks in their room:[5] and afterwards enlarged that Commission, which was directed to all the Bishops throughout *England*, to do the like in their Cathedrals and the larger Monasteries.[6] In consequence of this order, *Oswald* first ejected the secular Canons from his own Cathedral of *Worcester*, and *Ethelwold* from *Winchester*; many old Monasteries were repaired, and the lands and revenues formerly belonging to them, were restored by the King's authority; and several new ones erected in many parts of the Kingdom.

IN the old *English* Monasteries every Founder, Abbot, or chief Governor had formerly given Rules and Orders for the government of their respective Houses, as they thought proper; so that there were almost as many distinct Orders and Rules for the Monks,

[1] Matth. Westm. et Floren. Wigorn. ad annum. [2] Matth. Westm. et Floren. Wigorn. ad annum 959. [3] Ibid. ad annum 960 [4] Ibid. ad annum 963. [5] Floren. Wigorn. et Chron. de Mailros, ad annum 969.—Monast. Angl. vol. i. pag. 140, a, 33, [6] Matth. Westm. ad ann. 969.

Monks, as there were religious Societies in the Kingdom. A reformation in that respect was judged expedient; and therefore new regulations were now begun. The *Benedictine* Rule was held in greatest esteem by these Reformers; and that Rule, as taught and professed in the Monastery of *Fleury* in *France*, had been procured by *Ethelwold* when he was Abbot of *Abingdon*, who had sent over one of his Monks for it;[1] and the King had given him the Manor of *Sudburn* in *Suffolk*, on condition of his translating it out of Latin into English.[2]—This Rule was made the basis of those Regulations; and a Constitution established in a Synod held at *Winchester*, and confirmed by the King, which all Monasteries were enjoined to observe.[3]

THERE were about this time two Foreigners of distinction at Court,[4] *Sigedwold* a Bishop and Native of *Greece*, and *Thurstan* a Nobleman of *Danish* extraction, who had some expectations from the King. It happened that they were competitors for one and the same thing; being each of them desirous of obtaining a Grant of the Principality of the *Isle of Ely*, then in the King's hands; and had severally presented their petitions on that head; with a view to the secular profits of the place. During this contest, *Wolstan of Delham* a Privy-Counsellor, and Sheriff of the County of *Cambridge*; who had the custody of *the Isle* under the King, thought proper to interpose; and represented to the King the inexpediency of making such a Grant: and gave him an account of the circumstances of the place; the once flourishing state of the Monastery founded there by St. *Etheldreda*, and the present condition of the Church, that belonged to it; he also informed him of the Body of St. *Etheldreda* and other holy relicks still remaining in the Church; with other particulars relating to the History of it. Whereupon the King laid aside the thoughts of making any grant, to *Sigedwold* or *Thurstan*; and sending for *Ethelwold* Bp. of *Winchester*, told him he intended to restore the Monastery, and to settle a Convent of Monks there, to perform divine Service in the Church, and to preserve the holy Relicks; and would take upon himself the charge of providing lands and revenues sufficient for their maintenance and support;—only desired his advice and assistance in bringing his design to effect; and so left it to him to conduct the whole, as he should judge proper.

THE Bishop readily embracing the occasion, undertook the management of the affair, and according to his instructions, immediately set about it: and having provided a number of Monks, gave orders for repairing the Church, and other buildings of the Monastery, and erecting several new offices for their habitation.—On his return, he agreed with the King, for the surrender of the *whole district of the Isle of Ely*, by way of purchase and exchange, for the use of the intended Monastery; who gave him his Royal Charter; by which it appears, that the King, in consideration of 60 Hides of land, 100*l.* of Money paid down, and 1 Crucifix of Gold given him; and of the Bishop's having undertaken to provide a number of Monks to supply the ancient Monastery of St. *Etheldreda*;—did surrender the *whole district of the Isle of Ely*, 20 Hides of land within the same, all at that time parcel of the royal estate, and subject to his Treasury, with all the appurtenances thereunto belonging, with the dignity and soke of

[1] Angl. Sacr. vol. i. pag. 165. [2] Lib. Elien. MS. lib. ii. cap. 37. [3] This Rule is called, *Regularis concordia Anglicæ Nationis Monachorum ac Sanctimonalium*; and is published by Mr. Selden in his *Spicilegium*, at the end of Edmerus. [4] Lib. Elien. MS. lib. ii. cap. 2.

of the two Hundreds within the Isle, and five Hundreds[1] in *Wichlaw* within the province of the *East-Angles;* with the power and authority of Trying all Causes; also the Fines and Forfeitures for transgression of the Laws in all secular Causes, in all the Lands and Manors that do now belong to the Monastery, or that shall hereafter belong to it, either by purchase, gift, or other lawful acquisition; also the fourth part of the profits of the County of *Grantaceaster* [Cambridge;][2] and also the villages of *Meldeburn, Earmingaford* and *Northwold*; and 10,000 Eles part of the royal revenues, due from the village of *Wyllan*:—for the endowment of the Monastery at *Ely,* for the maintenance and support of the Monks, and to supply them with necessary food and clothing.—This is the substance of King *Edgar*'s Charter; which is now, and ever since that time hath been the ground of that temporal power given to the Church of *Ely,* and at this day vested in the Bishop; though it is certain it had originally been given to the Church and Monastery of *Ely,* by St. *Etheldreda*; but on the destruction of that Monastery by the *Danes,* was resumed by the Crown, and after 100 years restored again to the Church by King *Edgar*. The Charter is dated at the Royal Village of *Wlfamere,*[3] in the year of our Lord 970, the 13th of Indiction, and the 18th of the King's Reign; not privately and in a corner, but in the most publick manner, and under the Canopy of heaven, (as the Charter expresses it,) in the presence of the King, the Queen, and all the Bishops and Great Men of the Kingdom, then and there assembled, whose Names are subscribed thereunto, as usual;—and for the greater evidence and notoriety of it, it was also written and published in the *Saxon* tongue, that it might be read and understood of all.[4]

WHAT number of Monks this Society at first consisted of, does not appear; but the Bishop having, by virtue of a former Commission of the King, taken possession of the Site of the Monastery, the Monks were introduced, and the Abbot appointed, before the King gave his Charter. As for the Secular Clergy, who were in possession of the Church before; such of them as chose to take the habit and conform to the Rule, were permitted to continue there; and the rest were dismissed.

ABBOTS.

BRITHNOTH, Prior of the Church of *Winchester,*[5] was by the King appointed the first Abbot of *Ely,* and received Benediction accordingly from the hands of *Dunstan* A.Bp. of *Canterbury,* and *Ethelwold* Bishop of *Winchester*. He is commended for his great temperance and sobriety, and his diligence in promoting the spiritual welfare, together with the secular advantages of his Abby.[6] He spared no pains in keeping up exact discipline among the Monks; and at his first coming hither, set about repairing all the buildings of the Monastery, and erected several new offices[7] for the accommodation of his Monks. And particularly, being supplied by the munificence

[1] These are the Hundreds of Plomesgate, Wilford, Thridling, Carleford, Colnes, and Loes in Suffolk; now called St. Etheldreda's Liberties. [2] ȝnantanbꝛuȝe, as in the Saxon translation annexed to the Charter. —See pag. 60, note 4. [3] Perhaps Fulmere near Windsor. [4] See the Charter in the Appendix. [5] Lib. Elien. MS. lib. ii. cap. 3. [6] Ibid. cap. 6. [7] Ibid.

nificence of the King, with the assistance of the Bishop of *Winchester*, he applied himself with great zeal to perfect again the Church [1] that had formerly been ruined by the *Danes*: those parts of it that were so much decayed by time as to have fallen down, he rebuilt; and by constant application, and much labour and expense, he finished all the stone-work, in less time than could well have been expected; and afterwards completing the Roof, which had been quite destroyed by the fire, the Church was so throughly repaired in all parts, that it appeared on the whole no less splendid and elegant than when it was first built.[2] As soon as the Church was finished, *Dunstan*, A. Bp. of *Canterbury*, was intreated by the Bishop of *Winchester* and Abbot of *Ely* to perform the rites of Dedication: the time fixed was the Day after the *Purification* of the blessed Virgin *Mary*: On which day the Archbishop being come, and attended by many of the Bishops and Pastors of Churches, the Solemnity began with blessing all the Offices of the Monastery: then an account in writing of the place, and benefactions bestowed on it by the Faithful, and also the Foundation Charter containing the possessions, privileges, and immunities granted to it by King *Edgar*, being produced and publickly read; they confirmed them all, as well by their own, as the King's authority. Next they proceeded to the Dedication of the Church, the East-end of which they dedicated to St. *Peter*, and the South-side of it to the honor of the blessed Virgin *Mary*; celebrating the joyful Day in praising God with Hymns and Confessions, according to the rites used at the Dedication of *Soloman's* Temple; and divine Service being ended, they returned to spend the rest of the Day in gladness and feasting, which continued seven days; and then every one departed to his own home.—It is remarked by our Author, on this occasion of repairing the Church, that the Body of St. *Etheldreda* had lain all the time, from her first translation, in her Marble Coffin near the High Altar, just where St. *Sexburga* her Sister had placed it; and there it was ordered to remain unremoved; no one presuming to open the Coffin to inspect the body, in reverence to her, being forewarned of such dangerous presumption, by several examples, recorded in her History, of those who had at any time attempted it.

THE Endowment the King had made to the Church by his foundation Charter, was only part of his benefactions to it; he intended a further provision afterwards; and according to his promise to allow the Monks a liberal maintenance, also to enable them to carry on their buildings, and for their other necessary occasions. He gave them the large and extensive Manor of *Hetfield*,[3] [*Hatfield* in Hertfordshire] abounding in woods, and estimated at 40 Hides of land, and the village of *Derham* [*East Dere-*

[1] Lib. Elien. MS. lib. ii. cap. 52. [2] '—Ac deinde tectis reparatis, quæ igne fuerant consumpta; templum 'rursus ædificatum, non minus eximium aut eminens quam priùs apparuit.' Ibid.—By our Author's account, it is probable the chief damage done to the Church by the Danes, was in the Roof, which was burnt down: the outward walls only wanted to be repaired, or partly to be rebuilt; but it is likely the Stone-work, Pillars, and Arches of the Nave had received little damage from the fire, being built very strong and firm, and so remain to this time. See Plate IV.—A more particular account of these remains will be given afterwards; when we come to a Survey of them, and the Fabric of the present Cathedral Church. [3] By a survey of this Manor taken in the time of Hugh Norwold, Bp. of Ely, temp. Henr. 3. it contained 2260 Acres of Land, in Arable, Pasture and Woods; of which 1200 were the Bishop's Demain Lands; the rest in common.

Dereham,] in *Norfolk*, with all it's appendages.[1] He also encouraged the Bishop and Abbot to make large purchases of lands and manors in the Isle and adjacent Counties: and probably supplied them in a great measure with the means to do it; as seems to be intimated by *Malmesbury*.[2] Though the value and quantity of those Estates that were given to the Church of *Ely* within a few years after its re-establishment by King *Edgar*, cannot now be estimated with any great exactness; yet it may not be improper to mention some of the particulars, by which a judgment may be formed of the state of it at that time, and it's gradual advancement, by further purchases and large benefactions of many pious and devout persons; till at length it became, some little time before the Conquest, one of the richest Abbies in the Kingdom.

The principal Estates purchased by the Bishop of *Winchester* and Abbot *Brithnoth* within the Isle of *Ely*, for the further endowment of the Abby, were these: *Lindune*,[3] with it's appendants of *Hille*, and *Hederham*, [now *Hadenham*,] estimated at 10 Hides of land;—5 Hides in *Wilburtune*;—9 Hides, 24 acres of land, and 2 Fisheries, in *Stretham*;—6 Hides in *Dunham*, besides 2 Hides given them by one *Siverth* of that place;—300 acres and other parcels of ground in *Wichford* and *Walde*;[4]—One *Wlsius* and his Wife, and their Son *Alsius*, gave to God and St. *Etheldreda*, 3 Hides of land in *Suttune*;—1 Hide, 6 acres of land, 1 Fishery let annually for the rent of 1000 Eles, and a moiety of a mere called *Weremere*, and all the Fens belonging to it, in *Dudington* and *Wimilington*, &c.—All the estates procured and purchased within the Isle of *Ely*, in the time of Abbot *Brithnoth* consisted of 60 Hides of land.—Without the Isle, the following Estates and Manors were gained to the Abby:—1 well-built Farm and 100 acres of land, and a Fishery at *Cambridge*; the Manor of *Haukeston* and *Newetон*, containing 7 Hides and an half of land;—the Manor of *Suafham*;—the 3d part of a Wood at *Dullingham*;—Duke *Brithnoth*, a great friend to the Monks in general, and particularly to the Church of *Ely*, (whose large benefactions to it, we shall have occasion to mention afterwards,) gave to the Abby 2 Hides of land in *Horningesea*;—the Lady *Ælftreda* gave to St. *Etheldreda* 5 Hides in *Holand* in *Essex*, which the Abbot soon after exchanged with the Church of St. *Paul's*, *London*, for 4 Hides and an half at *Middleton* or *Milton*, near *Cambridge*; and the Abbot of *Ely* procured also 2 Hides more in the same village. In *Suffolk*, the Bishop gave to the Monks the Manor of *Sudburn*, which King *Edgar* had granted him for translating the Rule of St. *Benedict* into the *Saxon* or *English* tongue; and procured for them of the King, 10 Hides of land, and 2 Mills in *Stoke* near *Ipswich*;—there were also purchased 5 Hides in *Brandune* and *Livermere*; 1 Hide in *Chippenham*; 3 Hides at *Woodbridge*: and 2 Hides at *Eye*, all these in *Suffolk*;—the Manor of *Bluntesham* in the County of *Huntingdon*; and

[1] The Hundred of Midford in which this village is situate, came into possession of the Church of Ely at this time; but whether as an appendage to this Manor, or by some other grant, I cannot say. [2] De Gest. Pontif. Angl. pag. 244. [3] The name of *Lindune*, where was formerly the principal site of the town, is hardly known but by a part of it still called Lindune-End; and Hadenham formerly only an appendage to it, has so far gained the ascendant, that the village is hardly known by any other name: Hille is still in being, and consists of only a few scattered houses, called Hill-Row. [4] Walde might probably have been a Hamlet at that time; but is only known at this day, by some arable and pasture lands near Wichford called the Wold; And Wichford was a more considerable place than now, being the Hundred-Town for that part of the Isle.

—and *Berlea* in *Hertfordshire*.—To these may be added the Priory of *Eynulvesbury* or *Eynsbury* in *Huntingdonshire*, a Cell [1] belonging to the Abbey of *Ely*. There had formerly been a Monastery there, of which St. *Neot* is said to have been Founder; but that having been destroyed by the *Danes*, *Ethelwold* Bp. of *Winchester* restored it, among other religious Houses, at the instance of one *Leofric* and his Wife *Leofleda*, and made it subordinate to the Abby of *Ely*.[2] It was endowed with 2 Hides of land in the said village, 6 Hides at *Weresly*, and 9 at *Gamlingay*. The above particulars may suffice for a general account of the Endowment of the Church of *Ely*, soon after it's re-establishment by King *Edgar*: which cannot now be reduced to any great exactness.

THERE was an affair that engaged the attention both of the Bishop and Abbot at this time, and which was thought a matter of great importance. It was no small part of the religion of that age, especially with the Monks, to pay great veneration to the Bodies and Relicks of Saints and Confessors, and other holy persons deceased; imagining them to add a kind of sanctity to the places were they were interred, or their remains deposited: This opinion gave frequent occasion to the founding of Churches, and forming religious Societies on purpose to attend on them, and to take care to preserve them with due reverence and honour; and often was the motive for removing and translating such Relicks to religious houses that were already founded, for the same reason; and an acquisition of that kind was thought deserving of regard.—The King had lately conferred on the Abby of *Ely* the village of *Derham* with all it's appendages, where the body of the Virgin St. *Withburga* was preserved in the Church by the people of the place.—St. *Withburga* [3] was Sister of St. *Etheldreda*, and the youngest Daughter of *Anna* King of the *East-Angles*; in her infancy she was sent to nurse at a village belonging to the King her Father called *Holkam*, where she lived some years; the place was sometime called *Withburgstowe*,[4] and a Church built in memory of her. On the death of her Father, A. D. 654.[5] she removed to *Derham* another village in the same County, about 20 miles distant; where affecting a retired and religious life she founded a Monastery of Nuns, over which she presided a considerable time; how long, is not mentioned; only that when she died, she was buried there in the Church-yard;[6] and after several years, her body being found, it is said, entire and without corruption, was removed into the Church; where it was preserved with great care by the people of the place, and continued there to the time of King *Edgar*, who annexed the village and all it's appendants, to the Abby of *Ely*.—The Bp. of *Winchester* and our Abbot were very desirous of getting possession of her body, in order to translate it to *Ely*; and had obtained the King's licence for that purpose: they thought it advisable however, to proceed with caution, as it was likely that the inhabitants of the

[1] Lib. Elien. MS. lib. ii. cap. 29. [2] This Priory continued to be a Cell to the Abby of Ely; till it was violently taken away by Earl Gilbert of Clare, in the time of the siege of the Isle of Ely, by William the Conqueror; the Ely Monks were then expelled; and soon after other Monks introduced from Bec in Normandy. Ibid. [3] Lib. Elien. MS. lib. ii. cap. 53.—Monast. Angl. Vol. ii. pag. 853. [4] This Village however has since recovered it's ancient name of Holkam; but I find the Church there is dedicated to St. Withburga. See Ecton's Thesaur. 4to. pag. 299. [5] Lib. Elien. MS. lib. i. c. 2. [6] The memory of this Virgin Saint is preserved there particularly by a famous Well, which is said to have sprung up in the very place where she was at first buried; and may be seen at this day;—it was formerly called St. Withburga's Well, but is now corruptly called St. Winifrid's.

the place would not easily part with so valuable a treasure without resistance, if their design should have been publickly known; and therefore it was concluded, to carry their design into execution with as much secrecy as the circumstances of such an affair would admit.—On the day appointed, the Abbot and some of the most active and prudent of the Monks, attended by the servants of the Abby all well-armed, set out on their journey: and on their arrival at *Derham* were received by the inhabitants with great respect, who imagined they were come thither only to take possession of the place; without suspecting any further design. The Abbot on this occasion held a Court for the administration of justice in the usual manner; and afterwards invited the people to a feast; having before-hand concerted measures for the carrying on his design. At the time fixed, the Abbot and the Monks took occasion to withdraw from the company in the hall; and immediately repaired to the Church, under colour of performing their regular devotions, but in reality to prepare matters for carrying their plan into execution. Night coming on, the company in the hall having spent the day in feasting, retired by degrees, every one to his rest: whilst the Monks were employing themselves in the Church, in forcing open the tomb and inspecting the body of St. *Withburga*, which having carefully viewed,[1] they closed up the Coffin, and got every thing in readiness for carrying it off. About the middle of the Night, taking the Coffin in which the body of the Saint was inclosed on their shoulders, they conveyed it to a carriage that was provided for that purpose, the servants of the Abbot being placed as guards round about the carriage to defend it: and in this order they set forward toward *Brandon*, a village about 20 miles distant, where there is a small navigable river leading towards the *Isle of Ely*; and on their arrival there, they found some boats that were waiting for them, and immediately embarked with their treasure, and set sail. —In the mean time the inhabitants of *Derham* having discovered that the Body of St. *Withburga* was carried off by the Monks, the alarm was given, and the Townsmen came flocking together; all agreed to pursue them, and, if possible, to recover the prey; so arming themselves with whatever they could readily meet with, they made the best of their way to *Brandon*; but were too late; for the Monks were gone off, and had proceeded a considerable way down the river: however, dividing themselves into two companies, each party taking a different side of the river, they marched forward, and at length overtook them; but, not being provided with boats, could not come at them: so that after spending some time in vain threats and reproaches, till they were tired, and finding it to no purpose, they were forced to give over the pursuit, and return home again; leaving the Monks to continue the rest of their voyage without any further molestation. They landed safely the same day at a place called *Tidbrithseie*,[2] where they were received with great joy and triumph by all sorts of people who came thither with the Monks and Clergy to meet them; and the Body of St. *Withburga* being put into an herse, was thence conveyed by land to *Ely*, and with solemn procession and singing praises to God, was deposited in the Church next to St. *Ethel-*

[1] Her body is said to have been found at this time quite perfect and free from all signs of corruption. Lib. Elien. lib. ii. cap. 53. [2] Now called Turbutsea, about a Mile from the Church.

Etheldreda, St. *Sexburga,* and St. *Ermenilda.*—This memorable Translation of St. *Withburga's* Body from *Derham* to *Ely,* was on the 8th of the Ides of July,[1] in the year of our Lord 974.

THE Monks of Ely were now in possession of the Bodies of four celebrated Saints, *Etheldreda, Sexburga, Ermenilda,* and *Withburga;* each of them enshrined in separate tombs, and orderly placed at the East-end of the Church: and as the Abbot had a great veneration for them, and loved splendor and magnificence in the house of God, he caused the images[2] of these Saints to be made of silver, and adorned with gold and precious stones, and to be set up, two on the right hand, and two on the left, near the great Altar. The Bishop of *Winchester*[3] also gave several costly ornaments and coverings for the Altar, besides a great quantity of gold and silver plate, and furnished the Choir with rich Copes, one of them in particular adorned with a deep gold fringe for the Precentor, to be used on the principal Festivals, and other solemn occasions. And the King, among other things, gave variety of rich vestments for the use of the Monks at divine service, and his own royal robe of purple embroidered with gold;[4] to these gifts, he added moreover some relicks of Saints, out of his own Chapel, for the greater sanctification of the place; and as an additional mark of his favour, and in further confirmation of the Liberties of the Church, he restored the Crucifix of gold, that the Bishop had given him in part of the purchase of the *Isle of Ely*; which, together with a Book of the Four Gospels richly ornamented, he freely offered on the Altar of St *Etheldreda.*[5]

THE Abbot after his promotion to that office, attended with great assiduity and application all the affairs of the Abby, without an assistant; and this he continued to do for some time; but multiplicity of business both at home and abroad, made it at length necessary for him to have a coadjutor.[6] *Leo,* one of his Monks, with the consent and approbation of the rest of the brethren, was appointed to that charge;[7] which he executed with great commendation; for he was very diligent and industrious, and always studied the general good of the Society. One of his undertakings in particular, that contributed greatly to the ease and security of the Church, in the possession of their Liberties and Immunities, was the settling the limits and boundaries of the *Isle of Ely*; which till that time had not been so clearly defined, but that disputes had arisen about them, to the great disquiet and detriment of the Monks. In order to accomplish this design, *Leo* procured a meeting of the principal inhabitants of the *Isle,* and of the adjoining Counties, in which the boundaries of the *Isle,* and possessions of the Church were discussed, and settled to the satisfaction of all parties; and were afterwards confirmed by the authority of King *Edgar:* And when these limits were measured and marked out, he caused a deep ditch to be made in the midst of those watry and impassable fens, for the boundary of the *Isle* on one side, which was

[1] The 8th of July, the day of her Translation to Ely; and the 17th of March, the day of her decease, were observed as high Festivals in the Church of Ely. [2] Lib. Elien. MS. lib. ii. cap. 6. [3] Ibid. cap. 3. [4] Lib. Elien. MS. lib. ii. cap. 50. [5] Ibid cap. 4. [6] Ibid. cap. 54. [7] Hence it should seem, that the office of Prior, (who was in course the Abbot's Substitute, and had the chief care of the House next to the Abbot, and governed in his absence,) was not yet regularly settled and established in our Abbies.

was called *Abbot's-delf*,[1] and afterwards *Bishop's-delf*, to remain a standing evidence and memorial of it to future ages.[2] 'And these, says my Author,[3] are the limits of 'the *Isle of Ely*, viz. from *Cotingelade* to *Littleporte*, or to *Abbot's-delf*, 7 miles in 'length;—and from *Chirchwere* to *Stretham-mere*, 4 miles in breadth:—but 'the boundaries of the two Hundreds that of ancient time belonged to *Ely*, are 'known to be of greater extent, viz. from the middle of the Bridge at *Tyd*, to '*Upwere;* and from *Bishop's-delf*, to the River near *Burgh* [*Peterborough*] called the '*Nen*.'—To make this description more clear, it is proper to observe, that the *Isle of Ely*, strictly speaking, is that large tract of high-ground encompassed with fens, that were formerly overflowed with water, of which *Ely* is the principal place, and gives name to the whole; in which are included also the villages of *Stretham* and *Thetford*, *Wilburton*, *Hadenham*, *Sutton*, *Mepal*, *Witcham*, *Wentworth*, *Witchford*, *Dounham*, and *Chetisham*,—making collectively but one Island;—*Littleport*, *Coveney*, and *Stuntney*, though sometimes reckoned part of it, were in their original state, disjoined by small intervals of such fenny ground, and therefore were distinct Islands of themselves;—this is that tract of ground, which in the above description is said to be 7 miles in length, and 4 in breadth:—But the two Hundreds belonging to the *Isle*, extend from the Bridge at *Tyd* on the North, to *Upwere* on the South, 28 miles in length;—and from *Abbot's-delf* on the East, to the river *Nen* near *Peterborough* on the West, 25 miles in breadth; this whole district, in which are included (besides the *Isle of Ely* properly so called), several considerable towns and villages, as *Wisbech*, *Whittlesea*, *Dodington*, *March*, *Leverington*, *Newton*, *Chatteris*, &c. is now called the *Isle of Ely*, and is as a County Palatine, subject to the Bishop of *Ely*.

ANOTHER memorable work of *Leo*, that is recorded to his praise, was the improvement he made in the ground belonging to the Abby nearly adjoining to the Church, which he laid out into gardens and orchards in a very elegant taste, and planted them with a variety of the choicest fruit-trees, in such regular and beautiful order, as contributed not a little to the ornament of the place, as well as to the profit of the Society: for he was always doing something for the common good of them all; and left behind him a memorial, that kept up his name several ages after he was dead; which was an extraordinary and curious crucifix of silver, called by his name, Prior *Leo's* Crucifix;[4] on which the image of our Lord was hollow, and so contrived as to contain the relicks of St. *Vedastus* and St. *Amandus*.

BUT to return to our Abbot *Brithnoth*; after he had governed this Abby about 11 years, and seen it in a flourishing and prosperous state, and daily advancing to greater degrees of honour and riches; he was suddenly taken away by an untimely death, and died a Martyr by the hands of *Elfrida* Queen Dowager of King *Edgar*, who had also murdered her Son-in-law King *Edward*, to make way for her own Son *Ethelred*, to the throne. The sum and substance of what I find related of that unhappy event,[5] is

[1] The Ditch that crosses the road leading from Stuntney to Soham, having a bridge over it called *Delf-bridge* (rebuilt of brick by the Dean and Chapter of Ely, last Summer, 1765), is the utmost boundary of the Isle of Ely on that side, and is without doubt, the same that was formerly called Abbot's-delf. [2] Lib. Elien. MS. lib. ii. cap. 54. [3] Ibid. [4] 'Crux Leonis Præpositi.' ibid. [5] Lib. Elien. MS. lib. ii. cap. 56.—Angl. Sacr. vol. i. pag. 606.

is to the following effect; In the year of our Lord 981, the Abbot had occasion to attend the Court of King *Etheldred* on some business relating to the Church; and in his journey thither, on this side *Geldedune*, going through a wood called the *New Forest*, he happened to turn out of the common road; and there he discovered the Queen under a tree, employed in acts of Sorcery,[1] Struck with horror at the sight, he turned away, and continued his journey; though not without having been perceived by the Queen. On his arrival at the Court, he was honourably received by King *Etheldred*; and having finished his business, was preparing to return; but thought he could not decently leave the Court, without waiting on the Queen-Mother, however he detested her wicked and abandoned life. It happened that the Queen was quite alone, when she received notice of the Abbot's coming, and gave orders that he should be admitted, but without any of his attendants, as she had occasion to consult him on her spiritual affairs. On the Abbot's entering the room, the Queen accosted him in an immodest manner, utterly unbecoming her character, and with fair speeches and enticing words endeavoured to induce him to a criminal familiarity with her, as fearing he might some time or other discover the wickedness he had seen. The Abbot abhorring her wicked attempts, with just indignation rejected her offers, and with great freedom took the occasion of reproving her, for her infamous and abandoned life. This honest and inflexible behaviour of the Abbot, soon raised the indignation and rage of the Queen, who calling in her servants, ordered him instantly to be slain, resolving he should not live who might one day appear a witness of her crimes; and she contrived to destroy him in such a manner, that no hurt or wound might appear on his body; directing them to heat small sharp-pointed irons in the fire, and thrust them into his body, under his arm-pits. Her orders were executed without delay: and as soon as he was dead, they all cried out, as if some sudden and unexpected misfortune had happened to them. On which the servants of the Abbot and the Monks that attended him came running in, and being told to their grief, that he had died suddenly; they, with great sorrow and lamentations, prepared to return home; and laying the body on a carriage, conveyed it to the Church of *Ely*, where it was committed to the grave, without their having perceived any wounds or marks of violence on it.—Thus died *Brithnoth* the first Abbot of *Ely*, a Martyr, choosing rather to fall by the hands of violence, than to transgress the laws of God. None of his attendants presumed to cast the least reflection on the Queen or had any suspicion of her guilt: and this dark affair might have been buried with him, and for ever have been concealed from the knowledge of the world; had not the Queen herself disclosed it; for in the latter part of her life, she was brought to a deep sense of her crimes, and repentance of her detestable manner of living; and in particular openly confessed the murder of her Son-in-law King *Edward*, in order to raise her own Son *Etheldred* to the throne; to expiate which murder she founded the Nunnery of *Werwell* in *Hampshire*; whither she retired to spend the remainder of her days in penance: and there with great contrition and sorrow of heart, confessed, among her other wicked deeds, the cruel murder of *Brithnoth* Abbot of *Ely*, in the manner before related.

[1] Reginam fortè sub quadam arbore offendit suis veneficiis vacantem.' ibid.

ELSIN, *Abbot* II.

ON the death of *Brithnoth* the first Abbot of *Ely*, King *Ethelred* appointed ELSIN or ELSI to succeed him,[1] who received benediction accordingly from the hands of *Ethelwold* Bishop of *Winchester*. He was of a Noble family, and much in favour with the King,[2] which he took care to improve to the benefit and advantage of the Abby.

THE *Danes* and *Norwegians* begun again about this time to infest the coasts; they landed in various parts of the Kingdom, and carried on their depredations many years together, as they had formerly done, and with greater success. The weak efforts that were made to stop their progress at first, and the wrong measures taken afterwards to get rid of them, in endeavouring to purchase a peace at the expence of vast sums of money,[3] had a most pernicious effect, and only served to encourage them to pursue their designs; till at length they reduced the Kingdom under their dominion. —But notwithstanding the unsettled state of the Nation, the Church of *Ely* seems to have been in a flourishing condition, and was continually increasing in wealth and riches; as appears by the several Estates given to it by pious and well-disposed persons, and other occasional benefactions in the time of this Abbot. The King himself, as a mark of his favour, gave to the Monks the Village of *Littlebury*;[4] and granted them leave to translate the body of the holy Virgin St. *Wendreda* from the Village of *Merch* to *Ely*, which the Abbot inclosed in a Shrine of Gold adorned with precious Stones.[5] The Abbot also procured from the King considerable possessions in *Caddenho*, *Stretele* and the two *Lintunes*; for confirmation of which estates to the Church, the Abbot gave the King nine pounds of the purest Gold, after the great weight of the *Normans*.[6]

GODWIN, Lord of the Village of *Hoo*,[7] being in a declining state of health, and tired of the world, was desirous of embracing the Monastic life; and sending for *Elsin* Abbot of *Ely*, requested the favour of being admitted into that Society; which was granted accordingly; in recompense for which, he offered up with himself his said Village of *Hoo*,[8] and confirmed it to the Church of *Ely* for the use of the Monks there for ever. *Godwin* died soon after and was buried in the Cemetery of the Monks. And *Elmer*, brother of the said *Godwin*, gave an Estate in *Hecham*,[9] which came to him by inheritance, to God and St. *Etheldreda*, and the other holy Virgins, by his Chirograph, attested by *Athelstan* Bp. of the *East-Angles* and others; leaving it to the Abbot and Monks to dispose of it as they thought proper.

A large accession was also made to the Church in the time of this Abbot, on the following occasion:[10] *Leofwin* Son of *Adulf*, a Man of great wealth, by giving way to a violent and passionate temper, to which he was naturally inclined, had involved himself in one of the most atrocious crimes:—On some account or other, con-

[1] Lib. Elien. MS. lib. ii. cap. 57. [2] Ibid. cap. 76. [3] The sum of 10,000 pounds was first given to the Danes in the year 991.—16,000 pounds in 994.—24,000 pounds in the year 1002.—36,000 pounds in the year 1007.—and 48,000 pounds in the year 1011.—Matth. Westm. & Flor. Wigorn ad annos. [4] Lib. Elien. MS. lib. ii. cap. 58. [5] Ibid. cap. 76, 77. [6] "—Dedit Regi "appensuram novem librarum purissimi auri, juxta magnum pondus Normannorum." Ibid. [7] Hoo is now a Chapelry belonging to East-Dereham in Norfolk. [8] Ibid. cap. 69. [9] Ibid. cap. 70. [10] Ibid. cap. 60.

conceiving a sudden resentment against his own Mother, he gave her such a violent blow with a weapon he hastily catched up, as occasioned her to take to her bed, in which she continued a long time in a weak and languishing state, and the hurt she received thereby, at length occasioned her death. The horror and uneasiness of mind he was under after this unhappy accident, rendered his life extremely miserable: He consulted his spiritual guides, and those who were most skilful in the laws, what course to take in order to expiate his crime; who all advised him to make a pilgrimage to *Rome*, and there present himself before the Pope, and take his directions from him, who best knew how to enjoin a penance adequate to his crime. *Leofwin* resolved to follow their advice, and soon after set out on his journey. On his arrival at *Rome*, with all due reverence, true penitence, and contrition of mind, he visited St. *Peter's* and the holy Relicks there preserved; and afterwards having made a full confession of the heinousness of his offence before the Pope, His Holiness thought proper to enjoin him the following penance; That he should dedicate his eldest son and heir to God, in some Monastery, which he should liberally endow out of his possessions; and furthermore, for the health of his soul, give largely of his substance to the poor:—All which *Leofwin* engaged faithfully to perform to the utmost of his power: And when he returned home, he began to put in execution what he had promised; for he distributed his alms plentifully to the poor round about, and bestowed much on several religious houses:—But the fame of the Monastery at *Ely*, at that time in high repute for works of charity, hospitality, piety and devotion, induced him to have a more particular regard and affection for the place, and determined him to perform the remaining part of his penance in favour of it; by which he became one of the most considerable benefactors to this Monastery: His eldest Son *Edelmer* he here devoted to God and Religion; and with him gave the following estates, and confirmed them by his Chirograph written in the *English* tongue; namely *Cingestune*, the *Rodinges*, *Undeleia*, some lands in *Lackinghethe* called *Oswaradale;* the 3d part of *Withleseye*, lands in *Esterie* and *Cotenham;* an estate in *London* called afterwards *Abbotes-haie; Glemesford*, and the fisheries at *Upstane*, and an annual rent in the royal village of *Hethfield*, besides some other lands mentioned particularly in the aforesaid Chirograph. Afterwards, that these possessions might for ever continue in the Church, he caused *Elsin* the Abbot and the Monks to take a solemn oath, before *Wolstan* ABp. [of *York*] and a great assembly of Bishops and Abbots, and others there present, to the following effect; That whereas he had given and dedicated to God, the blessed Virgin *Mary*, St. *Etheldreda* and her holy family, the above mentioned possessions, for the redemption of his own soul, and the souls of his Wife and Parents;—they should not on any account, either for money, or reward, or by way of exchange, alienate them from the Church:—All which the Abbot and Monks promised faithfully to observe and perform; and moreover that they would for ever celebrate Masses, for him on the Monday, and for his wife and children and all his kindred on the Tuesday, in every week; and feed the poor, and clothe the naked, as directed in his last Will and Testament. *Leofwin*, as he had begun, so he persevered all his life-time in doing every thing in his power for the advantage of the Monastery; particularly he rebuilt

and

and enlarged the South-side of the Church, and joined it to the rest of the building, at his own expence; and in one of the divisions of that Isle,[1] he built an Altar to the honour of the blessed Virgin *Mary*, and over it he made a throne, in which was placed her image of gold and silver finely wrought, as big as life, having her Son in her lap, and adorned with jewels and precious stones of inestimable value. He lived several years after, and dying in a good old age, his body was brought to *Ely*, and buried in the Church of the holy Virgin St. *Etheldreda*, whom he had made to inherit all his wealth.[2]

ETHELIVA,[3] a respectable Lady, gave to God, and St. *Etheldreda*, and her holy family in *Ely*, her Manor *Dacstede*, [*Hadstock* in *Essex*,] and all her Relicks of Saints, by her last Will, made a little before her death, and attested by *Elsin* Abbot of *Ely*, *Lefsi* one of his Monks, and several Noblemen of that County, *Brixi* her Son, and *Edytha* her Daughter.

EFLWARA,[4] a Widow Lady of a Noble family, very rich, and no less eminent for her piety and good works, gave by her Will to God and St. *Etheldreda*, largely of her possessions, the villages of *Brigeham*, *Hengeham*, *Wetinge*, *Ratlesden* and *Mundford*, and some lands in *Teodford*, with the Fisheries thereto belonging, her Chest of Relicks, two Crosses of silver and gold, and set with jewels.—Her body was brought to *Ely*, and there buried, and her Name inserted in the list of Benefactors on the holy Altar, for a perpetual memorial of her.

THE next memorable occurrence in this Abbot's time,[5] was the Death of Duke *Brithnoth*,[6] a Nobleman of the first rank, and much conversant in the Court of King *Edgar*; in most of whose Charters his Name occurs as a Witness: He is celebrated by the Historians of those times for his strict engagement on the part of the Monks, to whom he was always a friend, and one of their chief supports in that contest they had with the Secular Clergy, after the death of King *Edgar*. When the *Danes* began again to infest the coasts, he applied himself chiefly to the profession of arms, and with great zeal stood up in defence of his country against them; and the reputation he gained thereby for valour and military skill, induced many principal persons in several Counties to serve under him. It happened once, that a party of *Danes* arriving on the coasts of *Essex*, came up to *Maldon*; of which the Duke being informed, suddenly marched against them with what forces he could collect, and attacking them on a Bridge near that place, obtained a signal Victory over them; so that a few only escaped, and recovered their ships. After which he returned into *Northumberland*. It was not long after, that some of those *Danes* who had escaped the slaughter, having repaired their ships and recruited their forces, arrived on the coast of *Suffolk*, and having

[1] In uno porticu'. Ibid.—See pag. 19. note 6. [2] 'Allatum est corpus ejus ad Hely, atque sepultum in ecclesia sacre Virginis Ætheldrede, quam bonorum suorum fecerat heredem.' Lib. Elien. MS. lib. ii. cap. 60. [3] Ibid. cap. 59. [4] Ibid. cap. 61. [5] Ibid. cap. 62. [6] He is styled by different Historians, Alderman, Dux, and Comes;—sometimes without any addition of place, and at other times with that addition.—Brithnothus Dux. Chron. Saxon. ad. an. 991. Brithnothus Comes Hist. Ramesiens. cap. 71.—Brithnothus Alderman, Lib. Elien. MS. lib. ii. cap. 33, 55.—Northanimbrorum Dux. Ibid. cap. 62.—Dux Orientalium Saxonum. Matth. Westm. & Flor. Wigorn. ad an. 991.—Dux Orientalium Anglorum. Chron. Mailros. ad an. 991.—The reason of which seems to be, that he had at different times the command of the forces in those several parts of the Kingdom; for he often fought with the Danes.

having landed their men, under the conduct of *Justin* and *Guthmund* two *Danish* chiefs, they plundered the town of *Ipswich*; and continuing their course landed again at *Maldon* in *Essex.* The Duke was then with his forces in the Northern parts, and receiving intelligence of their arrival, he immediately began his march towards them: His nearest way was by *Ramsey* Abbey in *Huntingdonshire;* and when he was come nigh that place, he sent word to *Wlsi* the Abbot, that he and his company should call on him by the way, and take some refreshment at the Abby:—This Abbot, who was in his temper naturally inclined to parsimony and over-frugal, returned for answer, that the place was not large enough to contain such a multitude as the Duke had with him, neither was there sufficient provision to be had there; but if he thought proper to come only with six or seven of his select friends, he would find them entertainment.[1] To which the Duke immediately made this short but noble reply, "Let "my Lord Abbot know that I will not dine without my men, because I cannot fight "without them;" and so passed on without calling at the Abby: and continuing his march towards *Ely*, he ordered one of his attendants to go before, and acquaint *Elsin* Abbot of *Ely*, that having occasion to pass through the *Isle*, if convenient, he and his Army would sup with him that evening. The Abbot knew that the Duke was always a friend to the Monks, and a Benefactor to their Abby; and therefore received the message with the greatest pleasure, and, with the concurrence of the Monks, sent him word, "That in acts of kindness and charity, he was not deterred by any numbers, "but rather rejoiced at the occasion of their coming." Accordingly the Duke came to the Abby that evening with all his Men; and they were received by the Abbot and his Brethren with the greatest joy, and all entertained in the most plentiful and sumptuous manner; insomuch that the Duke was highly pleased with the reception they met with; and thought he could never do enough to shew how kindly he took it.—He was sensible they had put themselves to great expences, on his account; and resolved to make them ample amends; The next morning he came into the Chapter-house, where the Abbot and Monks were assembled for that purpose, and was at his own request admitted a member of their Society; and there addressing himself to the Abbot and Monks in the most polite manner, and with high expressions of gratitude for their noble entertainment of him and all his company; in order to give full proof of his entire satisfaction, he put them into immediate possession of these capital Manors, *Spaldewick, Trumpintune, Ratendune,* and *Hesberie, Seham,* and *Acholt:* then declaring to them the occasion of his journey, he gave them these other Manors, namely, *Fulburne, Teversham, Impetune, Pampeworth, Crochestune, Fineberge, Tripelaue, Herdwic,* and *Sumersham,* with all its appendants, and likewise thirty mancs of gold, and twenty pounds of silver; on this condition, that if he should chance to be slain in battle, they should bring off his Body and bury it here; and at the same time gave the Church investiture of them all, by Delivery of two Crosses of Gold, two slips of his Robe richly embroidered with gold and jewels, and a pair of finely-wrought Gloves: Then commending

[1] The writer of *Historia Ramesiensis* relates this piece of History, and blames *Wlsi* their Abbot for his ill-timed frugality; by which he lost the Duke's favour, who, he says, intended to have given to that Abby some of those very estates, which he afterwards gave to the Monks of Ely. Hist. Ramesiens. Edit. per Gale, inter xv. Scriptores cap. 70, 71.

mending himself to their prayers, he took his leave of them, and set out to meet the enemy. The *Danes* having plundered *Ipswich*, had reimbarked, and sailed to the coast of *Essex*, and landed near *Maldon*, where Duke *Brithnoth* came up with them: Though he found they were greatly superior in number, he concluded however to give them battle; and began the attack. In this engagement the Duke gave many signal proofs of military skill, and his invincible courage. The fight lasted fourteen days[1] together, and great numbers were slain on both sides. On the last of those days, the Duke having come to a resolution of giving one decisive blow, or of dying in the attempt; the attack was renewed with great spirit and firmness: the *Danes* were at first put into disorder, and began to fly; but resuming courage from their manifest superiority in number, they made a stand; and uniting in one body of a wedge-like form, returned and bore down all before them; and in this conflict the Duke was slain; the *Danes* afterwards cut off his head, and carried it away in triumph, and retired to their ships. As soon as the unhappy event of this engagement was known at *Ely*, the Abbot and some of the Monks set out for the place where the battle was fought, in order to recover the body of the Duke; which having found, they returned with it to *Ely*; and having supplied the loss of the head, with one made of wax in it's stead, they buried his Body in the Church, with all the honours due to so respectable a person, and their munificent Benefactor. He lived in the times of these several Kings, *Edred*, *Edwi*, *Edgar*, *Edward*, the Martyr, and of *Ethelred*, in the 14th year of whose reign, and in the year of our Lord 991, he was slain by the *Danes*, as before related.—He was one of the most accomplished Noblemen of these times; eloquent in the Senate, intrepid in War; and his unbounded generosity made him popular, and much beloved by the people. As to his person, he was above the common size, and his strength of body equal to his Stature: When imminent dangers threatening the publick, called him into the field, no one was more ready to obey the summons, no one gave greater proofs of the love of his country; for he died in the defence of it: He was a zealous advocate for the Monks, whom he considered as the great support of Religion at that time, and therefore divided his vast estates among them;[2] but was more particularly liberal to the Church of *Ely*.[3]

AFTER

[1] Fourteen Days,] It is probable the Danes were intrenched when the Duke attacked them, and that they continued so till the last day; otherwise it is difficult to account for the fight lasting so many days, without being decisive on one side or the other. [2] Hist. Angl. Scriptores x.—inter Evidentias Ecclesiæ Christi. Cant. col. 2223. lin. 60. [3] In gratitude to his memory the Monks of Ely afterwards, in the reign of King Stephen, in the time of Nigellus Bishop, and Alexander Prior of the Church, translated his bones from the Old Conventual Church, where he was at first buried, with the bones of several other Benefactors, into the Cathedral: and they were at length immured in the North-wall of the Choir, built in the reign of King Edward 3. with painted representations of each of them, still visible, though much decayed: as appears by an entry made (seemingly in the hand-writing of that time,) in a spare leaf at the beginning of the *Old MS. Liber Eliensis*, now in the hands of the Dean and Chapter, in these words, 'Isti sunt Confessores Christi, quorum corpora 'jacent ex parte aquilonari Chori Ecclesie Eliensis in locellis separatim in pariete lapideo, Wlstanus Ebora-'censis Archiepiscopus, Osmundus Epūs in Swetheda regione, Helfwinus Helmamensis Epūs Elfgarus Hel-'mamensis Epūs Ednodus Abbas Ramysiensis Epūs Lyncolniensis, Adthelstanus Helmamensis Epūs Brith-'nodus Dux Northanimbrorum Strenuissimus.'—The Names of these Worthies are still legible over their painted Effigies; and some account of them will be given in their proper place.—See pag. 293, 294.

AFTER the death and interment of Duke *Brithnoth*, his Relict the Lady *Elfleda*,[1] surrendered up her right to the Manor of *Ratendune*, which she had her life in, as part of her Dower, and her lands in *Seham*, and *Dittune*, and one hide of land in *Chefle*, and gave them to the Church, with one Gold Chain, and a Curtain worked with the most memorable acts of her Husband's Life.

ETHELFLEDA[2] her Sister, Wife of Duke *Ethelstan*, a Lady as respectable for her affluent fortunes both by inheritance and dower, as she was illustrious by birth and family connections, after the death of her husband, continued in Widowhood, and was constantly employed in acts of piety and good words: this Lady used frequently out of devotion to visit the Tombs of St. *Etheldreda* and the other Saints in the Church of *Ely*. The great civilities she there met with, from the courteous behaviour of *Elsin* the Abbot and all the Monks, were returned by frequent presents she made them in her life-time; and when she died, she testified her regard to the Church, by giving to it, in her last Will, *Hadham* and *Cheleshelle*, and also her part in *Dittune*, saying that she granted her Sister the Lady *Elfleda* to enjoy *Dittune* for her life, and after that to revert to the Church.

UVA,[3] a man of great piety and goodness, desirous of disposing of his worldly riches, so that they might become advantageous to him after this life; gave to God and Saint *Etheldreda* for ever, the village of *Wivelingham*, and some lands in *Cotenham*: and was also a liberal Benefactor to other Churches. He confirmed all his Donations by his last Will, in which *Leofsin* Alderman, *Elsin* Abbot, and the Brethren of the Church of *Ely*, were Witnesses, among many others.

OSWI,[4] Brother of *Uva*, and the Lady *Leofleda* his Wife, daughter of Duke *Brithnoth*, were as eminent for piety as for their high rank and amiable manners, liberal to the poor, and munificent to Churches; beloved and honoured by all orders and degrees of men: They had issue of both sexes, whom they amply provided for in the world, out of their abundant possessions; and one Son, whose name was *Alfwin*, they dedicated to God, and brought to be educated in the monastic profession in this Abby: with him they gave the village of *Steuechworth* for his clothing, and after his decease to remain for ever to the Church: they also added afterwards other possessions in *Merch*, *Chertelinge*, and *Dullingeham*, and one virgate of land in *Swafham*. To this Deed *Elwric* [*Elfric*] A. Bp. of *Cant*. *Escuwin* Bp. of the *Mercians*, and *Athelstan* Bp. of the *East-Angles*, *Uva* and *Ederic* Brothers of *Oswi*, were Witnesses.

EDERIC,[5] Brother of the above-mentioned *Uva* and *Oswi* followed their example in munificence to the Church, and sent his Son *Adelmer* to be educated a Monk in this Abby, and with him gave *Ceaddberi* for ever to the Church.

ELFELM,[6] a worthy and rich Knight, who used frequently to visit the Church out of a spirit of devotion, observing the religious and devout behaviour of the Monks, had a strong affection for the place; on those occasions he usually made them various presents; and was ever ready to do them other friendly offices, being a zealous advocate for the rights and privileges of the Church. In his last sickness, when he was taking

[1] Lib. Elien. MS. lib. ii. cap. 63. [2] Ibid. cap. 64. [3] Ibid. cap. 66. [4] Ibid. cap. 67. [5] Ibid, cap. 68. [6] Ibid. cap. 73.

taking care for the spiritual welfare of himself and family, by a certain free Deed,[1] in which he recommends himself to the prayers and intercession of St. *Etheldreda*, he gave her for ever the village of *Wratinge*, except two hides of land.

ATHELSTAN,[2] Bishop of *Elmham*, a Prelate eminent for his piety and goodness, was another Benefactor to this Abby. He made a convention with Abbot *Brithnoth* and the Monks of *Ely*, which was renewed in this Abbot's time, whereby he was admitted into their fraternity; and by virtue thereof performed the Episcopal function among them, in taking the professions of the Monks, conferring holy Orders, and all other parts of his office: for this was one of the privileges enjoyed by the Church of *Ely*, always to make choice of whatever Bishop they thought proper for that purpose. —This good Bishop, as appears by his Charter, purchased with his own money the Manor of *Dringestune*, and gave it to the Church of *Ely* for ever, together with the furniture of his Chapel, namely, his Episcopal Cross, his greater Tower of silver and gold, of 20 pounds value, 1 Chalice and Paten of 10 pounds, his best Sacerdotal Vestment, 1 Censer of 5 pounds, 1 Cope for the use of the Chantor, 1 good Pall, 40 Mancs of Gold, and 5 pounds every year towards clothing the Monks; his Charter concludes thus, "Moreover, whatever service else I can do you, I will do; that my "fellowship may be the more acceptable to God and this holy Church, and my me- "mory the more carefully preserved among you."—He lived many years after this; and when he died, was brought hither, and buried in the Church according to the covenant he had made with the Abbot and Monks. He was cotemporary with *Ethelwold* Bishop of *Winchester*, in the reign of King *Edgar*; was living in the year 995;—but the exact time of his death is uncertain. His bones were afterwards removed out of the Old Conventual Church, among those of other Benefactors, into the Cathedral.[3]

SEVERAL considerable Estates were given to the Church, with such as were sent to the Abby to receive their education; among these was *Leofsin*[4] a youth of towardly parts and good disposition: on his admission here, his Parents who were of the Nobility and very rich, generously gave with him to the Church, these following possessions, *Glemesford*, *Hertherst*, *Berchinges*, *Feeltwelle*, *Scelford*, and *Snellewelle*. This *Leofsin* afterwards came to be Abbot of the Church.

ALFWIN[5] or *Ailwin* was another of those youths, who was educated in this Abby, and embraced the Monastick life whilst he was very young: he was of a good family, and is commended for the amiableness of his manners, sobriety of carriage, and strict observance of the rules of his Order; and became so eminent for sanctity of life, that he was afterwards advanced to the Episcopal Order, being made Bishop of *Elmham*; in which station he continued his kind regard to the place of his education, as will be taken notice of in due time. His Parents were very liberal to the Church when he was first admitted here, and gave with him *Walpole*, *Wisebeche*, *Debeham*, *Brithwelle*, and *Oddebrigge*.

ALFGAR

[1] The original Deed, Charter, or Testament of Elfelm, containing Donations of Lands, &c. in which he gives Wratinge to the Church of Ely, &c.—and Brichendun to the Church of Westminster, &c.—is now in the Archives of the Collegiate Church of Westminster. Madox's Formulare Anglic.—in Dissertation concerning ancient Charters, &c. pag. ii. [2] Ibid. cap. 65. [3] See page 85. note 3. [4] Lib. Elien. MS. lib. ii. cap. 74. [5] Ibid. cap. 75.

ALFGAR[1] or *Algar*, who had been Chaplain to St. *Dunstan* A. Bp. of *Cant.* and his Confessor, (which offices he held when St. *Dunstan* died,) was promoted to the See of *Elmham* on the death of Bishop *Athelstan*, and was also elected by the Abbot and Monks of *Ely* to perform the Episcopal office in their Abby. Towards the latter end of King *Etheldred's* reign, he resigned his Bishoprick, and came and resided wholly in the Abby at *Ely*, to spend the remainder of his days; and there he performed the ordinary duties of his function as long as he lived, which was several years: On his resignation of his Bishoprick, King *Ethelred* promoted *Alfwin* above mentioned, one of the Monks of *Ely*, to the See of *Elmham*. *Alfgar* dying in the year 1021, was buried in the old Conventual Church; and many years after, the Monks, out of respect to his memory, removed his bones thence, among those of their other Benefactors, into the Cathedral Church.[2]

DURING the reign of *Edward* surnamed the *Martyr*, his Brother *Ethelred*, then very young, came with his Mother the Queen and several of the Nobility to visit the Church of *Ely*,[3] on the invitation of *Ethelwold* Bishop of *Winchester*; at which time they went in procession to the Tomb of St. *Etheldreda*; and there the young Prince, who is said to have had a great love and affection for the Saint, promised in the presence of all those who were there assembled, from thenceforth to become her devoted servant. In consequence of which vow, when he afterwards came to be King, he on several occasions manifested his kindness and regard to the Church; and as a particular mark of his favour, was pleased to grant that the Church of *Ely* should hold and enjoy the Office and Dignity of Chancellor in the King's Court; the like he also granted to two other Churches, namely St. *Augustin's* in *Canterbury*, and *Glastonbury*; thus dividing the Chancellorship between the Abbots of those three Monasteries, who were to exercise the Office by turns; so as the Abbot of *Ely*, for the time being, or some Monk appointed by him, was to perform the office from *Candlemas*, four Months yearly; and the other two Abbots, four Months each, to complete the Year. This custom, it is said, obtained from the time of the restoration of the Abby, (perhaps not confirmed to the Church of *Ely*, before this Grant of King *Etheldred*,) and continued till the Kingdom was subdued by the *Normans*, when the Church was deprived of this privilege, and all it's former honours.

IN the year 1016, King *Ethelred* died at *London*, after an unhappy reign of 38 years, having been almost continually engaged in war with the *Danes*. His Son *Edmund* surnamed *Ironside* was thereupon recognized King by the *Londoners* and the Nobility there present; but *Canute* King of Denmark by great part of the Nation. Several battles were fought that year between the competitors, and with various success; but none of them fell so heavy on the *English*, as the battle at *Assendun*, on St. *Luke's* day, in which almost all the Nobility that were on King *Edmund's* side were cut off; indeed it is recorded that there never was a more deadly wound given to the *English* Nobility than on that fatal day: at the same time were slain *Ednod* Bishop of *Dorchester*, *Wlsi* Abbot of *Ramsey*, and some of the Monks of *Ely*; who according to the custom of those times came thither to pray for the success of the King's Army.

Our

[1] Ibid. cap. 72. [2] See pag. 85. note 3. [3] Lib. Elien. MS. lib. ii. cap. 78.

Our Monks carried with them the Relicks of St. *Wendreda*, which were there lost; and it is said fell into the hands of King *Canute*, who gave them to the Church of *Canterbury*. As Bishop *Ednod* was brought to *Ely* and there buried, it will not be improper to give some account of him, and the occasion of his being buried there. *Ednod* was originally a Monk of *Worcester*, whence he was brought by *Oswald* Bishop of that place, to assist in settling the Abby of *Ramsey* then newly founded by the famous *Ailwin* Alderman of all *England*, and became the first Abbot thereof. Whilst he was there, he translated the Body of St. *Ivo* a *Persian* Bishop from the neighbouring Town of *Slepa*, where it was first buried, to his own Abby; and afterwards built a Church on the place where the Body had lain, to the honour of that Saint, from whom the Town has ever since been called *St. Ives*.—By his advice and assistance, his Sister the Lady *Alfwena* Relict of Duke *Ethelstan* and Nurse to K. *Edgar*, founded the Nunnery of *Chateris* in the *Isle of Ely*, to which he was a principal benefactor.—In the Year 1005, *Ednod* was promoted to the Bishoprick of *Dorchester*.[1] When St. *Elphege* the Martyr, A.Bp. of *Canterbury*, was cruelly stoned to death at *Grenewich* by the *Danes* in the year 1012, this pious and good Bishop went to the place of his Martyrdom, and recovering the Body, buried it honourably in the Church of St. *Paul* in *London*. At length, attending the Army of King *Edmund*, at the fatal battle of *Assendun*, he was there slain: his right hand was cut off, for the sake of a Ring he wore on one of his fingers; and his body, being wounded in several places, was carried off by some of his attendants, in order to convey it to *Ramsey*, where he had been Abbot, and there to bury it; but coming by water to *Ely*, and lodging at the Abby; *Algar* the late Bishop of *Elmham*, (who lived there retired, after having resigned his See,) thought proper to bury the body privately that night in the Church, without consulting those that brought it thither: the reason he gave for so doing, was the great affection he knew the deceased Bishop had for the Saints of this Church; and because he looked on him as a Martyr, and therefore was desirous of having him buried here.—His memory was highly reverenced by the Monks of *Ely*; on which account his relicks were afterwards translated out of the Old Conventual Church, into the Cathedral, among other Benefactors.[2]

OUR Abbot *Elsin*, 'after a life of great sanctity and observance of the command-'ments of God, and after the acquisition of much honour and great possessions to 'his Church, died in a good old age, says my Author, and was laid in a Tomb next 'his predecessor the first Abbot of the Church, in the time of King *Ethelred*, by 'whom he was made Abbot.'[3]—By this account, *Elsin's* death must have happened in the year 1016, or before; for King *Ethelred* died that year:—however we find the year 1019, assigned for that event, in the History of *Ely* published by Mr. *Wharton*:[4] —but as this is only an Abridgment of the former, and oftentimes Dates are inserted in it, which are not found in the original;—the first account seems most likely to be true.—Indeed it is not improbable, considering the unsettled state of the Kingdom about that time, that the Abby continued vacant till the year 1019.

[1] He is sometimes called Bishop of Lincoln; but that, by way of anticipation; for the Bishoprick was not removed from Dorchester to Lincoln, till after the Norman Conquest. [2] See pag. 85. Note 3. [3] Lib. Elien. MS. lib. ii. cap. 80. [4] Angl. Sacr. vol. i. pag. 608.

LEOFWIN, *called also* OSCHITEL *Abbot* III.

ELSIN was succeeded by LEOFWIN otherwise called OSCHITEL, but the year is as uncertain as the time of his Predecessor's death :—as little do we know of his person or acts; for our Author tells us,[1] he did not meet with so much as his Name in any of the Writings of the Church; only he found in the *English Chronicle*,[2] that *Leofwin* having been deposed by his Monks, accompanied *Egelnoth* A.Bp. of *Canterbury* to *Rome*, when he went to receive his Pall; (that was in the year 1022;[3]) and there in the presence of Pope *Benedict*, cleared himself of the crimes laid to his charge, and on his return home, was reinstated in his office, but died soon after.

LEOFRIC, *Abbot* IV.

LEOFRIC, Prior of this Monastery, was promoted by King *Canute* to be Abbot, on the death of *Leofwin*, A. D. 1022, and received benediction from *Alfwin* Bp. of *Elmham*. The same year the King, at the request of that Bishop, made an exchange with the Abbot and Monks, of the Village of [*Wood-*] *Dittune*, which was part of the King's Demeans, for some possessions they had at *Chefle*, to the advantage of the Church; and confirmed it by his Charter,[4] dated on the Feast-day of St. *Etheldreda*, [Oct. 17.]

THE following year *Wolstan*[5] A.Bp. of *York* was buried in our old Conventual Church: of whom therefore it may be proper to say something, and relate the occasion of that event. He was of noble Parentage;[6] and being allied to some of the best Families in the Kingdom, was highly respected on that account, as well for his many personal accomplishments, and particularly his great piety: He was educated a Monk, and advanced to be an Abbot, (but of what place we are not informed;) and on the death of *Aldulf* in 1002, was by King *Ethelred* promoted to the Arch-bishoprick of *York:* He flourished in the reigns of K. *Ethelred*, K. *Edmund*, and K. *Canute*, being equally beloved and respected by them all: he was well-versed in the Laws of his Country, an able Statesman, and frequently called to the Council and advised with in matters of the greatest importance to the Kingdom; and his advice generally regarded as an oracle.—When King *Canute* had built and endowed the famous Church at *Assendun*, in memory of the battle there fought between him and King *Edmund Ironside*; he desired Archbishop *Wolstan* to perform the rites of Dedication; which he did accordingly, with great solemnity, in the presence of the King, and many of the Bishops and principal Nobles of the Kingdom.—Towards the latter part of his Life, the Archbishop coming out of devotion to visit the Church of *Ely*, was received by the Abbot and Monks with solemn procession; a respect usually paid to persons of rank and in high stations; and being conducted into the Church, as he was standing at the head of

[1] Lib. Elien. MS. lib. ii. cap. 80. [2] Our Author here probably refers to the same that is now called the *Saxon Chronicle*, in which is the following account,—"1022. Hoc anno,—Æthelnothus [Archi-] Episcopus 'profectus est Romam; et Leofwinus Abbas, qui fuit injuste [de Monasterio] apud Elig pulsus, ei fuit socius, 'et ipsum omni crimine purgavit, cujus (ut a Papa didicerat,) fuerat insimulatus, testante Archiepo. et toto 'comitatu, qui apud eum aderat.' Chron. Saxon. Edit. Gibson. [3] Ibid. [4] Lib. Elien. MS. lib. ii. cap. 82. [5] Ibid. cap 87. [6] Our Author here also takes notice of a report concerning him, viz. that he was untimely born, being forced to be cut out of his Mother's womb:—which may well enough account for the Surname he had given him of *Reprobus;* (being thus left destitute and forsaken in his infancy;) of which several Authors are at a loss about the reason. See Godwin de Præsul. Angl. Edit. Richardson. pag. 452.—Angl. Sacr. vol. i. pag. 473.

of the procession and leaning on his pastoral staff, it suddenly sunk into the ground almost up to the middle: Struck with which incident, he conjectured it to be the will of heaven that his body should there be buried; and instantly pronounced those words of the Psalmist, 'This shall be my rest for ever, here will I dwell, &c.'[1] And from that time he always expressed a more than ordinary affection and regard for the place, and gave several ornaments to the Church. His name appears as a witness to many Charters and Writings of the Church about that time. In his last sickness, being then at *York*, and perceiving his end drawing nigh, he ordered his body to be conveyed thence to *Ely*, and there buried: which was accordingly performed. He died on June 27, 1023, and was buried here in the old Conventual Church, in the very place where his Pastoral-staff had sunk into the earth.—After the building of the present Cathedral Church, (and before it was finished,) the Monks found it necessary to remove his Coffin from the place where it was first buried, on account of some alterations[2] then making in that part of the old Conventual Church. On inspecting the Body, they found it quite decayed; but the clothing, particularly the Cassock[3] and Archiepiscopal Pall affixed to it with gilded pins, and the Stole and Maniple, so entire; that it was a matter of wonder to them, how they could have lain so long in that state, and yet continue so perfect as they found them. They then deposited the coffin without the Church, in the cemetery of the Monks, near the Chancel; till they might afterwards fix upon some more conspicuous place for it; 'which was done many years after, in the time of Bishop *Nigellus*; when he was placed the first in order, of those whose bodies were then removed.'[4]

In Abbot *Leofric's* time, the Lady *Godiva*,[5] relict of a certain Earl, whose name is not mentioned, frequently came to *Ely*, to perform her devotions at the Tomb of St. *Etheldreda*: and was so pleased with the agreeableness of the place, and the devout behaviour of the Monks; that she gave some of the best of her possessions to the Church, which were *Estre*, *Fanbrege*, and *Terlinges*. The same Lady in her last sickness, wrote to *Elfric* Bishop of *Elmham* and *Leofric* Abbot of *Ely*,[6] signifying her bequest of *Berching* to the Church: Her manner of Address was thus; 'My Lords, I unhappy woman sen-'sible of my failings, in that I have been heretofore too negligent of the care of my 'soul; knowing now that the time of my departure is at hand, and being willing to 'work, whilst I may; think proper to inform your blessedness, concerning the disposal 'of my possessions, with regard to my Lady the holy Virgin *Etheldreda* in *Ely*; that is 'I bestow there my Estate of *Berchinges*, which I am rightfully possessed of by inherit-'ance from my Parents, that my remembrance may always continue with them, &c.'

Alfwin,[7] Bishop of *Elmham*, who had been educated a Monk at *Ely*, and promoted to that See, the latter end of King *Ethelred's* reign, was engaged by King

[1] Psal. 132. 15. [2] It appears by our Author's account afterwards [cap. 146] that about the year 1102, the East-end of the Old Church (which I apprehend was circular—see pag. 29. lin. 22), was taken down, and a new building erected; when they were obliged to remove, for a time, the Coffins of SS. Withburga and Ermenilda: this, I doubt not, is the alteration here hinted at, and which likewise occasioned the removal of our Archbishop's Coffin, at the same time. [3] 'Casulam et Pallium auratis spinulis affixum, cum Stola et 'Manipulo invenerunt, &c.' Ibid. [4] See pag. 85. Note 3. [5] Lib. Elien. MS. lib. ii. cap. 81. [6] Ibid. cap. 83. [7] Ibid. cap. 86.

King *Canute* in the year 1020, to remove the Secular Clergy from the Collegiate Church of *Bedericsworth* or *St. Edmund's Bury*, and to establish a Convent of *Benedictine* Monks in their room. In forming this Monastery, the Bishop proceeded in the usual method in such cases, and which seems most equitable, that is, admitting such of the Seculars he found there, who were willing to take upon them the order, into this new Society; took care to provide for the rest elsewhere; and then completed the whole number intended, with regular Monks from the Monasteries of *Ely* and *Holm* in *Norfolk*. The King endowed this New Abby with large estates, and many privileges and immunities; and the Bishop himself was a considerable Benefactor to it, by supplying them with many Necessaries and Ornaments: and having settled the Abby according to his mind, and distributed much of his substance to it, and some other religious Houses; he resigned his Bishoprick, and returned to *Ely*, and there lived retired the rest of his days[1] in the Monastery, as his predecessor had done. He was buried in the Old Church; and above an hundred years after, had the honour of having his bones translated into the New Church, among other Benefactors.[2]

THESE are the chief matters recorded by our Author, that any ways concern the Church of *Ely*, during the time that *Leofric* was Abbot, who is said to have died in the seventh year[3] of his government; and therefore probably in the year 1029.

LEOFSIN, *Abbot* V.

LEOFSIN,[4] at that time a Monk of this Monastery, who was of a noble and wealthy Family, and educated in it from a youth, as before observed,[5] was promoted by King *Canute* to be Abbot in the room of *Leofric*. He continued however a considerable time without benediction, and therefore the King sent for him to *Walewich*, and ordered that ceremony to be performed in his presence, by *Egelnoth* Archbishop of *Canterbury*. This Abbot had the honour and reputation of his Monastery so much at heart, that he always made it a rule with him, to admit no Monks into it, but such as were known to be men of learning and of the best families; by which he intended that the Monastery should become richer, and the Monks be enabled to live in a still greater degree of splendor: and as the ordinary revenues of the Monastery from their estates were now become very considerable, and sufficient to answer all their demands in a very ample manner;—whatever more accrued to it occasionally by gifts or legacies, he divided among them, that all might partake of the benefit: at the same time he was very attentive to their behaviour, taking all opportunities of advising, exhorting, and if needful of reproving them; but with that gentleness, as shewed his affection towards them; always having in mind that excellent precept of St. *Benedict*, to aim at gaining their love and esteem, rather than to be feared by them.[6] The Abby under his government and by his means, still increased in possessions and estates, and sumptuous furniture, and in ornaments of various kinds, rich vestments and vessels

[1] He is said to have died A. D. 1029, by Cressy, who takes no notice of his having resigned, and lived retired some time before his death. Cressy's Ch. Hist. pag. 944. [2] See pag. 85. Note 3. [3] Angl. Sacr. vol. i. pag. 608. [4] Lib. Elien. MS. lib. ii. cap. 84. [5] Pag. 87. [6] 'Illud semper & potius affectans beati Benedicti plus amari quam timeri.' Lib. Elien. MS. lib. ii. cap. 84.

vessels of gold and silver for the use of the Church. *Belesham*, [*Fen*] *Dittune*, *Wetheringsete*, and other valuable estates, were given to the Church in his time.

It has been mentioned before that *Oswi* and his Wife *Leofleda* Daughter of Duke *Brithnoth*, gave to the Church several estates, with their Son *Alfwin*, when he was sent to the Abby to be educated, and amongst the rest *Steuechworth* for his clothing, which was afterwards to remain to the Church:—it seems that estate, by some accident or other, did not immediately come to the Monks; for the same Lady outliving her husband, in the latter part of her days, obtained the King's leave to dispose of her possessions, and gave it to two of her Daughters for their lives, before the Church came into possession of it; as appears by her Letter to the King, with her Will annexed; which was in the following style:[1] 'To you my most beloved Lord and to 'most honoured Lady the Queen, do I return all manner of thanks, for your 'favour to your handmaid, in granting me licence in my widowhood to dispose of 'my substance according to my pleasure:—Now therefore, by this Writing I declare 'that I give to God and St. *Peter* and the holy Virgin *Etheldreda* the village of *Bles-* 'ham with all its appertenances, after my decease, for the Soul of my husband, and 'for my children, whether living or dead: Next, to my two Daughters *Elswenna* and 'Elswida I grant *Steuechworth* for their lives, and after their decease to the Church 'of *Ely*: Also to my other Daughter *Leofwara* I give the village of *Wetheringsete*, on 'this condition, that she keep herself chaste, or take to herself a lawful husband, so 'as to bring no disgrace on herself and family.—Thus, my Lord O King, by your 'favour, do I dispose of my substance after my decease, praying that my Will may 'so stand; that no one (except yourself, which God forbid,) may alter it; and who- 'soever shall attempt to do it, may he have the curse of our Lord Jesus Christ, and 'have that sentence pronounced on him, Go, ye cursed, into everlasting fire prepared 'for the Devil and his Angels.' This writing was in three parts, one of which was lodged at *Ely*, another in the King's Treasury, and the third was kept by *Leofleda* her self: and when she died her body was brought to *Ely* and buried in the cemetery of the Monks. Soon after her Daughter *Elswida* beforementioned, choosing a single state, gave up herself and her interest in *Steuechworth* to the Church, and there took the vow of perpetual chastity: on which the Convent assigned her their Manor of *Coveney*, not far from *Ely*, where she lived retired, and employed her time in weaving and working in embroidery with her maidens. Her Sister *Leofwara* married to a Nobleman of great fortunes named *Lustuwin*; and afterwards gave her Manor of *Wetheringsete* to the Church; this Lady and her Husband[2] were both persons of eminent piety; and having a particular regard for the Saints of the Church of *Ely*, and esteem for the Monks, were desirous of being admitted into their society, and of being buried there; and accordingly made an agreement with them for that purpose: on which occasion they gave to the Church, and he confirmed by his Will, these following possessions, *Dittune* (not *Wood-Dittune*,[3]) and *Cnopwelle*, *Little-Burch*, *Westune*, *Chidingtune*, and *Pentelaue*, *Wimbisc*, *Hamniggfelde* and *Estchentune*, with their appertenances.

What

[1] Ibid. cap. 88. [2] Ibid. cap. 89. [3] 'Dittune, non illam Silvestrem, &c.' ibid. There are two Dittunes, one near Newmarket, which the Ch. was in possession of before; the other near Cambridge, now called Fen-Dittune, which is that here meant.

WHAT a flourishing state the Abby of *Ely* was in at this time, may easily be collected from what has been said concerning the lands and estates that were given to it: and that the Monks might be the more regularly and constantly supplied with provisions of all kinds; the Abbot, with the King's consent and favour, let out many of those estates to tenants who were obliged to bring in provisions in their course throughout the year:[1] by which appointment *Sceldford* was to furnish provisions two weeks in the year, *Stapilford* one week, *Litleberi* two weeks, *Tripelaue* two, *Hauechestune* one, and *Neutune* one, *Grantedene* two, *Thoftes* one, *Cotenham* one, *Wivelingham* one, *Dittune* two weeks, *Horningeseie* two, *Steuechworthe* two, *Belesham* two weeks, *Kadenhoe* four days, *Suafham* three days, *Spaldewic* two weeks, *Sumeresham* two weeks, *Bluntesham* one, *Colne* one, *Herdherst* one, *Drenchestune* one, *Ratelesdene* two, *Hecham* two, *Berechinge* two, *Needinge* one, *Wederingesete* one, *Brecheham* two, *Pulham* two, *Thorpe* and *Dirham* two weeks, *Nordwold* two, *Feltewelle* two weeks; *Merham* was assigned to carry the rents of the Church from *Norfolk*, and to entertain the comers and goers to and from the Monastery;—and in case any of these Farms failed of their quota in their proper time and season, certain estates in the *Isle* were deputed to supply the deficiency.

THE Abbot of *Ely*, being one of the three great Abbots who held the office and dignity of the King's Chancellor, each of them taking it in their course four Months in the year;[2] King *Canute* several times took the occasion of our Abbot's entering on his office, which was always on the Purification of the Virgin *Mary*, to keep that Feast with the usual solemnity at the Abby of *Ely*.[3] Once it happened in his passage thither by water, with *Emma* his Queen, being attended by many of his Nobles; as they drew near to *Ely*, the King was standing up, and taking a view of the Church, which was directly before him; and whilst he was musing upon it, he perceived a kind of harmonious sound at a great distance, which at first he could not tell what to make of: but finding it to increase as he advanced; he listened attentively to it, and perceived it to be the Monks in the Church, singing their canonical hours. The King in the joy of his heart broke out into a song which he made extempore on the occasion, calling on the Nobles that were about him to join in the chorus. This song in the *English* or *Saxon* language, as used at the time, was long preserved by the *Ely* Monks, for the sake of the Royal Author; we have only the first stanza handed down to us, (for the introducing of which ancient fragment I have inserted the abovementioned incident.)

'Merie ſungen ðe Munecheſ binnen Elỳ.
'ða Cnut chinג ꝑeu ðeꝑ bỳ.
'ꝑope ð cniteſ noeꝑ the lant.
'and heꝑe pe ꝑeſ Munecheſ ſænג.

of which our Author gives us this Latin translation;

'Dulce cantaverunt Monachi in Ely,
'Dum Canutus Rex navigaret prope ibi.
'Nunc, milites, navigate propius ad terram,
'Et simul audiamus Monachorum harmoniam, &c.

They

[1] Lib. Elien. MS. lib. ii. cap. 84. [2] See pag. 88. [3] Lib. Elien. MS. lib. ii. cap. 85.

They continued singing till they arrived at land; and soon after the Monks met the King, and conducted him in solemn procession into the Church:—this probably was the first time of the King's coming to *Ely;* for then he confirmed the Liberties of the Church, that had been granted by his Predecessors Kings of *England,* by his Charter, which he offered on the high Altar, where the body of St. *Etheldreda* laid entombed.

ANOTHER time, when the King intended to keep the Feast of the Purification of the Blessed Virgin *Mary* at *Ely;* a severe frost setting in, had froze over the River and all the waters that surrounded the place, that there was no means of getting thither, without the greatest danger: The King however was not deterred by the difficulties of the passage, from attempting it; and finding there was no other way, proposed being conveyed over the ice in a sledge, by *Soham mere;* and declared if any one would go before, and shew him the way, he would be the next to follow. There chanced to stand among the croud of people near the King, one *Brithmer,* a native of the *Isle,* and called *Budde* from his stoutness, who offered to lead the way; the King readily accepted the offer; so *Brithmer* set off, and the King followed him, to the surprise of his Courtiers, who were in some anxiety for his safety, and thought it too hazardous an undertaking: however, they went on without meeting any obstruction, and arrived safe at *Ely,* where he kept the Feast with usual joy and solemnity.—The King used frequently to speak of this adventure; and in telling the story would pleasantly observe the lucky circumstance of having such a lusty fellow for his guide; as it made him quite easy and satisfied that he himself who was but of moderate stature, and withal vigorous and active, might safely venture where he had such a guide to lead the way.—The King did not let this service of *Brithmer* pass unrewarded; for he made him and his possessions free; and so his posterity continued, by virtue of a grant made at that time by the King.

THESE occasional visits the King made to the Abby, and the frequent access the Abbot of *Ely* had at other times to the King by reason of his office of Chancellor, as it contributed to advance the credit and reputation of the Monastery, so no doubt it contributed to introduce some change in the morals of the Monks, who seem about this time to have lived in great splendor and magnificence, perhaps more than became their state and condition. *Emma* the Queen frequently accompanied the King on these occasions, and made the Church many valuable presents;[1] particularly one piece of purple cloth wrought with gold, and worked in several compartments with gold and set with jewels, such as there was none like it for richness in the Kingdom, she offered to St. *Etheldreda;* and to the other Saints there she offered to each a covering of Silk, embroidered with gold and set with jewels, but of less value than the former: she also gave for a covering of the Altar a large pall of green-colour adorned with plates of gold,[2] to be placed on the front of the Altar on the chief Festival; and over it a border of fine linen of deep red, the whole length of the Altar, and reaching from the corners quite down to the ground, a foot in breadth, with it's gold fringe, making a rich and glorious show.

[1] Lib. Elien. MS. lib. ii. cap. 79. [2] —'Fecit etiam indumenta altaris magnam pallam viridi coloris insignem cum laminis aureis, ut in faciem altaris per diem solemnem celsius appareret.' Ib.

KING

KING *Canute* died in November in the year 1035, at *Shaftsbury,* and was buried at *Winchester;* leaving the Kingdom in great disorder, on account of the succession; for most of the Nobility who were in the *Danish* interest were for setting up *Harold,* his son by *Elgiva* of *Northampton;* others were for *Hardecanute* his son by Queen *Emma;* but many of the *English* espoused the cause of *Alfred* and *Edward* sons of the same Queen by King *Ethelred:* however at length the party that was for *Harold* prevailed, and he was placed on the throne. The two Princes *Alfred* and *Edward* sons of the late King *Ethelred,* were about this time with their Uncle *Richard* Duke of *Normandy,* where they had long time resided; and he dying that year, they both came over into *England*[1] the following year, with a considerable train of attendants, to pay a visit to their Mother Queen *Emma,* who resided at *Winchester;* and probably with this further design, of seeing how the *English* stood affected towards them. The appearance of these two Princes in *England* at such a time, could not fail of giving umbrage to some Lords who were devoted to King *Harold,* and particularly to Earl *Godwin;* who, after they had been some time at *Winchester* with their Mother, formed a design of betraying them into the hands of *Harold,* in order to dispatch them: Accordingly the Princes were both invited to Court, before their return to *Normandy.*—But the design succeeded only in part; for whether it was that the Queen was apprehensive of some ill intention, or whatever else was the occasion, Prince *Alfred* only set out on his journey towards *London;* and when he had got as far as *Gildeford,* he was there met by Earl *Godwin,* under pretence of doing him honour, and conducting him to Court. He received the Prince with all the outward marks of respect, and show of friendship; and they spent the evening together, in such free and friendly conversation and cheerfulness, that the Prince could not have the least suspicion of any perfidious design: but in the middle of the night after they had retired to rest, he was awaked out of his security, and found himself and all his attendants made prisoners, and in the hands of their enemies. The Prince, and some of the principal persons in his retinue, were bound and hurried away to *London;* most of the rest were used in the cruelest manner, and put to death by various tortures,—As for *Alfred,* he was sentenced to have his eyes put out, and to be conveyed to the *Isle of Ely:* these orders were executed, and with circumstances of ignominy and the greatest cruelty; being carried part of the way upon an horse, with his legs tyed under the belly; and afterwards put into a boat to be transported to the place of his confinement; and as soon as they drew near the shore, before they landed, the unhappy Prince was forced to undergo the cruel operation of having his eyes forced out; and in that miserable condition was brought to the Monastery, and committed to the care of the Monks. The pain and anguish he suffered from that horrid and barbarous act, is thought to have put an end to his life; for he died soon after, much lamented by the Monks, and was buried by them with due honour, in the western part of the South Isle or Portico of the Church.—This is the substance of what is delivered by most Historians,[2] of the unhappy death of Prince *Alfred.* The Authors of *Biographia Britannica,* under the title of *Alfred,* seem to reflect on the Monks of *Ely,* as if they were accountable for the life of that Prince. What inducement there was of sending him to the

[1] Lib. Elien. MS. lib. ii. cap. 90. [2] Matth. Westm.—Flor. Wigorn.—Roger de Hoveden, &c. ad ann. 1036.

the Monastery of *Ely*, does not clearly appear: but *Edward* after he came to the Crown, continued a friend to the Monks during his whole reign; which certainly he would not have done, had he thought they had been any ways accessary to his death; for he was strict in his enquiry into the murder of his Brother; and though Earl *Godwin* by his powerful influence, procured himself to be acquitted in form of Law;[1] yet King *Edward*, who believed him guilty, never forgave him.[2] One end that was intended by this barbarous treatment of *Alfred* and his *Norman* attendants, was to deter his Brother *Edward*, who was then at *Winchester* with Queen *Emma* his Mother, from staying any longer in the Kingdom; which had it's effect: for as soon as the Queen was informed of it, she sent away her son *Edward* into *Normandy;* and shortly after receiving orders to depart the Kingdom, she retired into *Flanders*, and lived at *Bruges*.

NOTHING more particularly relating to the Church of *Ely* occurs, during the reign of King *Harold*, who died in the year 1040; or in that of his brother *Hardecanute*, who reigned only two years; and dying in the year 1042, was succeeded by *Edward* called the *Confessor*, son of King *Ethelred* by Queen *Emma*.—This Prince had received the earliest part of his education in the Monastery at *Ely*, having been brought thither in his infancy by his Royal Parents, and being wrapped up in a mantle, was by them offered on the holy Altar; which mantle was long time preserved in the Church in memory thereof: and it was a constant tradition with the Monks that he used to take great delight in learning to sing Psalms and godly Hymns, among the children of his own age, in the Cloister: on which account he always retained a favourable regard to the place, after he became King.

OUR Abbot *Leofsin*, after he had with great commendation governed this Abby about 15 years, and procured many possessions and advantages to it, died Nov. 15, A. D. 1044, and was buried near his Predecessors in the Old Conventual Church.

WILFRIC, *Abbot* VI.

AFTER the death of *Leofsin*, King *Edward* in the third year of his reign, A. D. 1045,[3] promoted his kinsman WILFRIC to be Abbot of *Ely*, from the New Monastery of *Winchester*,[4] and there caused him to receive benediction from *Stigand*,[5] then Bishop of *Elmham*, and afterwards Archbishop of *Canterbury*.

IN the first years of his government, he was very studious of the welfare of the Monastery, and active in the defence of it's rights and privileges; by which he gained the esteem of all the Monks: he also purchased of Earl *Elgar*, the Manor of *Bercham* or *Bergham* in *Suffolk*, for 25 Marks of gold, and gave it to the Church.

KING *Edward*, as a testimony of his regard for this Monastery, gave to the Monks by his Charter the village of *Lachinghethe:*[6]—this Charter is the more valuable and of greater concernment, as all the estates and possessions at that time belonging to the Church, are particularly mentioned in it: the rights, liberties, privileges and immunities,

[1] Chron. Joh. Bromton, inter X. Scriptores Hist. Anglicanæ. col. 937. [2] Matth. Westmonast. ad annum 1054. Angl. Sacr. vol. i. p. 239. [3] Lib. Elien. MS. lib. ii. cap. 94. [4] Angl. Sacr. vol. i. pag. 609. [5] Ibid. pag. 406. Note *i*. [6] Lib. Elien. MS. cap. 92.

munities, and particularly the temporal jurisdiction and power of trying Causes, are set forth; and the original privileges of the *Isle* in the time of St. *Etheldreda*, and it's exemption from Episcopal authority are asserted, and declared to have been restored by his grandfather King *Edgar*: and all these possessions and liberties are again confirmed by the King, with the consent of his great men: and that they might remain the more firm and lasting to future ages, the King also obtained of Pope *Victor* II,[1] a Bull, directed to the King and all the Nobility of the Kingdom, in which by his Papal authority he confirmed all those rights, privileges and possessions to the Church of *Ely*, concluding with the usual denunciation of the sentence of excommunication against all that should presume to violate their liberties, or any ways disturb the Monks in their possessions.—This Charter of the King, and the Pope's Bull, both which are without date, the reader will find in the APPENDIX.

BUT notwithstanding the King's protection, and the security given the Monks for the full enjoyment of their possessions and privileges, both by Regal and Papal authority; they had a long and troublesome contest[2] with a Nobleman of great power under the King, *Esgar* surnamed *Stallere*[3] from his office; who had forcibly taken possession of their village of *Estre* otherwise called *Plassiz*. The Abbot and his brethren, in hopes of recovering their estate by gentle means, produced the Will of the Donor, and the King's Charter of Confirmation, in evidence of their claim, and endeavoured to persuade him to restore it; but could not prevail: on which they applied to the King; but without effect; for *Esgar* found means to evade the King's orders:—they afterwards proceeded to ecclesiastical censures, and denounced sentence of excommunication against him; this also he disregarded at first; but being thereby prohibited from entering the Church, and excluded from the society of the faithful, he was obliged to submit, and desired to come to terms with them; to which, for the sake of peace, and out of respect to his character and high station, they consented; and it was agreed between the parties, that *Esgar* should hold and enjoy that estate of the Church, during his life, and after his decease it should revert to the Church; to which final concord the King and Queen and great men of the Kingdom were witnesses. But the *Norman* Conquest succeeding soon after, *Esgar* was one of those *English* Lords who fell under the displeasure of the Conqueror, his lands and estates were all seized, and he himself was imprisoned with many others, and at last died under confinement.—Thus was the Church of *Ely* dispossessed of this estate; which seems to have been annexed, after the Conquest, to the office of High Constable of *England*, and so continued as long as that office existed.[4]

AMONG other persons of note and benefactors to the Church of *Ely*, in these times, was *Osmund*[5] a *Swedish* Bishop. I meet with the Name of this Bishop in the *Swedish* Writers referred to below;[6] who give this account of him: That he studied a considerable

[1] Victor II. was inthroned Pope, April 13, 1055.—and died in June 1057, having held the Papacy only two years and about three months.—See Bower's Hist. of the Popes. Vol. V. pag. 204, 206. [2] Lib. Elien. MS. lib. ii. cap. 96. [3] He was High Constable of England, or Master of the Horse to the King. — Vid. Spelmanni Gloss. ad *Stallarius*, et *Constabularius*. [4] See Camden's Britannia, in Essex, pag. 345.—Rapin's Hist. of Engl. Vol. i. pag. 468. Note 1. [5] Lib. Elien. MS. lib. ii. cap. 99. [6] Magistri Adami Bremens. Hist. Ecclesiast. præsertim Bremnes.—Chronicon Episcoporum per Sueciam, Gothiam, et Finlandiam, &c. a Joh. Messenio. p. 73. Stockholmiæ 1614.

siderable time at *Bremen*, at the expence of *Sigfrid* a *Norwegian* Bishop; but being ambitious of raising himself to one of the highest stations in the Church, he left that place, and went to *Rome*; where he solicited to be promoted to the Episcopal Order, and to be sent as a Missionary to some of the Northern parts, that had not yet received the Gospel; but it is said, not succeeding in that business, he went into *Poland* and was there consecrated a Bishop, and returned to *Sweden;* where assuming to himself the character of a Missionary of the Apostolic See, and affecting to appear always in publick with a cross born before him, he was for awhile received under that character: however, on application made to the *Swedish* Court, by the Archbishop of *Hamburgh*, he was rejected: and what became of him afterwards their own Historians do not tell us: — But we are informed, [1] that *Osmund* came over into *England* from *Sweden* in the reign of *Edward* the *Confessor*, by whom he was favourably received, and lived at his Court. He was a venerable old man, when he came into *England*, and was much respected and beloved by the Nobility of this Kingdom. During his residence at the Court, he often heard talk of the Monks of *Ely*, and so much to their advantage, that he had a mind to make them a visit; intending, if it proved agreeable, to retire from the Court, and to spend the rest of his days among them. Accordingly he came to *Ely*, and being pleased with the respect and civilities shown him by the Monks, finding also the place entirely to his satisfaction; he opened to them his desire of continuing there for life: to which they readily agreed; and so was he admitted of their Society, to perform all the Episcopal offices among them, as long as he lived; in conformity to the established custom of the place, and as other Bishops before him, having quitted their Bishopricks, had lived there in a state of retirement from the world, still retaining their character, and continuing to exercise their function within the Monastery as occasion required.—The exact time of his coming to *Ely*, is not known, but it was during the time that *Wilfric* was Abbot, and he lived to the time of Abbot *Thurstan;* having a little before his death given all his Episcopal ornaments to the Monastery. He was buried first in the Old Conventual Church,, and afterwards removed thence into the New, among other benefactors to the Abby; [2] and his bones probably are still remaining inclosed in the North-wall of the present Choir, and over them his effigies may be seen painted on the wall.

But to return to our Abbot *Wilfric*;—after he had lived in credit and reputation, and governed this Abby with an unblemished character many years; he at last fell into disgrace, by involving himself too much in secular affairs, and prefering the advantage and interest of his own private family, to the good of the society over which he presided; which ended in his own ruin.—The Abbot had a Brother whose Name was *Guthmund*, [3] who made his addresses to the Daughter of a Nobleman: *Guthmund*, though he was of a Noble family, and related to the King himself; yet was not entitled to the privileges of the Prime Nobility, neither had he rank with them, not having a sufficient estate, that is, forty Hides of land in possession: on which account the Lady refused the offer, and the match was broke off. Whereupon *Guthmund* privately

[1] Lib. Elien. MS. lib. ii. cap. 99. [2] pag. 85. Note 3. [3] Lib. Elien. MS. lib. ii. cap. 97.

vately applied to his Brother the Abbot of *Ely*, to assist him in this difficulty; and very much importuned him to put him in possession of some estates of the Church, sufficient to make up that deficiency: — And the Abbot, that his Brother might not lose so fair an opportunity of advancing himself in the world, too easily complied; and conveyed to him these several estates of the Monastery, Part of *Mereham* with the Court of the Manor, *Liveremere*, *Nachentune*, *Acholt*, *Bedenestede*, and *Gerboldesham*; which transaction was privately done, and without the knowledge and consent of the Monks; it was not long however, before they discovered the whole affair; and reproaching him with the wrong and injustice done to the Church, the Abbot thought proper to leave the Abby, and retire for the present to *Acholt*, where with sorrow and perturbation of mind, he fell sick, and after continuing some little time in a languishing state, he died very penitent for his past offence: his body was conveyed to *Ely*, and there buried. After his death, *Guthmund* refused to surender up the estates: but was brouught to compound with *Thurstan* the succeeding Abbot, to hold them of the Church only during his life: however, in those times of confusion that followed immediately after, by the conquest of *England*, *Hugo de Munford* a *Norman* Knight got possession of them, and the Church was never able to recover them.—The death of *Wilfric* happened in the year 1065, when King *Edward* was in a very weak and declining state of health; and *Stigand*[1] Archbishop of *Canterbury* had then the chief management of affairs, who assumed to himself extraordinary degrees of authority, and abused it in many instances: as the Bishopricks and Abbies became vacant, he took them into his hands, and kept them so, or filled them up, according to his will and pleasure, and disposed of the revenues of them: on the vacancy of the Abby of *Ely*, he took possession, and received the profits of it to his own use; and even after an Abbot was appointed, on some pretence or other, he still retained some of the best possessions belonging to the Church. However, to palliate this injury, he seemed very liberal to those Monasteries he held any considerable time in his hands: as particularly to that of *Ely*, he gave largely both in Gold and Silver plate, for the service of the Altar; and divers ornament to the Church, a large Crucifix overlaid with Silver, with the image of our Lord as big as life; and the images of the Virgin *Mary*, and St. *John* of brass; besides several Vestments esteemed the richest and most costly in the Kingdom.

THURSTAN, *Abbot* VII.

KING *Edward* the *Peaceable* died at *London* the Fifth day of January, in the beginning of the year 1066; the day after, *Harald* son of Earl *Godwin*, agreeably, as it is said, to the nomination of K. *Edward*, was elected by all the Great Men of the Nation, and on the same day was crowned by *Aldred* Archbishop of *York*. Soon after, the Abby of *Ely* having been sometime vacant by the death of *Wilfric*, the King appointed THURSTAN Abbot in his room; a man of approved virtue and moderation, who was born at *Wichford* near *Ely*, and had been bred up in the Monastery from a Child, and was sufficiently learned both in *English* and *Latin*.[2]

HARALD

[1] Ibid. cap. 98. [2] Ibid. cap. 100.

HARALD began his reign with great popularity, in consequence of his regard to Piety and Justice, and of his Affability and Courteousness. No sooner had he succeeded in repelling an invasion of his Kingdom in the Northern parts by *Harold Harfager* King of *Norway*, than he was alarmed by the invasion of his Kingdom by *William* Duke of *Normandy* at *Pefnese*. He instantly marched with as much of his army as he could collect, to give him battle: the engagement lasted from 9 in the morning till towards night, when *Harald* was killed and his army defeated.

ON Christmas-day 1066, *William* was crowned King at *Westminster* by *Aldred*, having first taken the oath, 'that he would defend the holy Churches of God, and their 'Governors, that he would govern the people subject to him, justly and prudently; 'that he would enact just Laws, and cause them to be observed; and effectually hin-'der Rapines and unjust Judgment:' but regardless of his Oath, he exercised the most tyrannical cruelties and oppressions towards the Nobility as well as Common people: and being determined to have the *Norman* Customs and Laws observed in *England*, he began his design with introducing *Normans* into all places of trust and profit, made them Bishops, Abbots, and Governors of Counties, and by their means demanded an implicit submission to his Will. He deposed *Stigand* Archbishop of *Canterbury* and *Egelmar* Bishop of the *East-Angles*, with other Bishops and Abbots, appointing *Normans* in their room. [1]

No wonder therefore that *Thurstan* Abbot of *Ely*, as well from a sense of his own danger, as from a grateful resentment of the injury done to his Benefactor King *Harald*, determined to support the interest of *Edgar Etheling*, whom he considered as the rightful heir of the Crown after *Harald*. He readily gave shelter to such *English* Lords as fled into the *Isle of Ely* for security, particularly to *Edwin* Earl of *Chester* and *Morchar* Earl of *Northumberland*, hoping from the natural strength [2] of the Country, being accessible only, and that in a few places, by boats, to make it a secure retreat, while insurrections were raising in different parts of the Kingdom. Among others who joined them was *Hereward* son of *Leofric* Lord of *Brunne* or *Burne* in *Lincolnshire*, who had the reputation of being one of the best soldiers in the age: during his being in *Flanders*, the King, on the death of his Father had given his estate to *Ivo de Tailboise*, whom he dispossessed by force of arms; and retiring into the *Isle of Ely*, was elected General, and took all necessary precautions to act both on the defensive and offensive against the *Normans*; who arrived in the beginning of the Summer 1069; a considerable body of them was ordered to guard the passes out of the *Isle* on the Eastern side bordering upon *Suffolk*; whilst the King himself attempted to force a passage on the Western side, by forming a bridge or causeway of near two miles in length over the fens, made of straw, wood, and bags of earth.—This work was obstructed by *Hereward* in several successive sallies.—During this Siege, the King was greatly disconcerted by the success of the combined armies of the *English*, *Scots*, and *Danes*, in taking *York* and putting his Garrison to the sword; He was obliged to march thither in person, and having bought off the *Danes*, subdued the place and exercised unheard of cruelties throughout that country. [3]

EARLY

[1] Ibid. cap. 101. [2] Ingulphi Hist. Croyl. p. 71. l. 7. [3] Simeon Dunelm. de Gestis Reg. Angl.

EARLY in the Spring of the year 1070, he returned to the siege of the *Isle of Ely*, encamping in a place opposite to *Aldrey*, where, by means of a neck of land stretching out into the fens, the passage is the narrowest of all towards *Cambridge:* from hence he carried on his work, and formed a dam across the river, which through the weight of water was soon broken down.—Disconcerted by this disaster, the King retired to the Eastern side of the *Isle*, and held a Council of War at *Brandon*, where it was resolved to renew the attack at the same place as before.—*Hereward*, during the King's stay at *Brandon*, was there in disguise, and got intelligence of the King's design, and returning back, though not without the utmost danger, he disguised himself in the habit of a common fisherman, and set fire to their Magazines of Straw and Timber, and taking advantage of the Enemy's hurry and consternation, made a successful sally with his boats, and destroyed the forts they had erected.[1]

THE King, on this repeated disaster, retired to the Castle at *Cambridge* full of resentment; and confirmed to his *Norman* followers, the alienation he had before made of the Estates and Manors of the Monastery which were situate without the *Isle*.—And indeed he could not have taken a more ready way to have obliged the Monks at *Ely* to submit: they were willing enough to come to any terms with the King that he pleased to impose upon them; but had it not in their power to comply with or to assist the King in his Enterprize, being themselves under military Government. The Nobility and General Officers had their Refections of Dinner and Supper at the Abbot's Table, and the other Officers at the Tables of the Monks, each having his Arms hanging over his head, affixed to the wall, ready for use.

WHATEVER encouragement the Monks had at first given to the *English* Lords who opposed the Conqueror and held out the *Isle of Ely* against him; the present situation of their affairs made them repent of the measures they had taken; they were very uneasy under the continual alarms, fears, and anxieties that necessarily attend a state of war; add to this, a scarcity of provisions began to be sensibly felt among them, occasioned by the numbers that fled to them for protection from other parts of the Kingdom, where a dearth prevailed about this time:—these things brought the Monks to think of means to provide for their own safety; and upon consulting among themselves, they determined to submit to the King, and cast themselves on his mercy:—but not without first sounding the temper and disposition of the soldiery, and endeavouring to persuade the principal Officers to surrender the *Isle* upon as good terms as they could make:—but finding them resolute to stand upon their defence, the Abbot and some of the Monks retired out of the *Isle*, and went to the King who was then at *Warwick*; and there imploring pardon, promised for the future to behave as his faithful and true subjects. The Abbot was afterwards admitted to a private audience of the King, in which he informed him the state of the *Isle*, and the necessary means to be used to subdue it, promising at the same time to use his utmost endeavours to bring it under his obedience;—and then returned home.—The King being at that time intent upon fortifying several places in different parts, where he judged

[1] Petr. Blesin. Contin. Hist. Ingulphi, pag. 125.

judged it necessary to have garrisons in readiness to suppress any insurrections of the people; did not immediately return to the *Isle of Ely*, which being still surrounded by his forces, he now thought himself secure of, whenever he should think fit to appear before it.

About the beginning of the year 1071, *Edwin* Earl of *Chester*, who was one of them who at first engaged in the design of holding out the *Isle* against the King, and was preparing to return thither again, was unfortunately killed in a mutiny of his own men: but his brother Earl *Morchar*, *Siward Bearn* an *English* Nobleman, and *Egelwin* Bishop of *Durham*, with several others of the *English* Nobility, arrived by shipping in the *Isle*, with reinforcements from *Scotland*. Intelligence of which being brought to the King, he hastened to bring his Army together, and marched at the head of it to carry on the siege.[1] The situation and nature of the place being now better known by his Engineers, he endeavoured to provide against and avoid the errors and oversights that had been committed in the former attempts. On his arrival he encamped at the same place as before, and gave orders for perfecting the Causey over the fens, and for erecting forts and engines all the way, to secure themselves and their works, which then at an immense expence of time and labour they were obliged to carry on through a deep, watery, and moorish ground, that would scarce bear the weight of a man or any animal without sinking: but besides the badness of the soil in general, it was in many parts overgrown with sedge and reeds, which intercepted their view, and prevented them from making choice of the most advantageous course, and occasioned their being often interrupted in their way, by deep and dangerous pools of water: these difficulties rendered the work exceeding tedious, so that the summer was far advanced before they had finished it: and the inclemency of the weather added much to the hardships of the Soldiers, and tempted them to frequent mutinies and desertions. The Causey however was at length completed, and the Army marched onward; but found new difficulties from some deep waters which lay between them and the firm land.—Boats were now to be fetched from a distance, and dragged through the fens, in order to carry the Soldiers on a floating bridge: the Islanders were not unprepared to dispute their passage, having thrown up a strong intrenchment, and annoying them from a distance with a variety of missive weapons and stones.—The King erected batteries for the protection of his own men, and in his turn put the Islanders into frequent disorder, from which they several times rallied:—but at length through a superiority of skill in the use of military engines, victory declared for the King;—the Islanders retreated and were slaughtered in great numbers, many were taken prisoners, and some few skulked out of the *Isle*. Among the Nobility then taken were Earl *Morchar*, and *Siward* surnamed *Bearn*, who were sent Prisoners into *Normandy*, where they continued till the death of the King, A. D. 1087; *Egelwin* Bishop of *Durham*, was sent Prisoner to *Abingdon*, and died soon after.—Others the King sentenced to be imprisoned for life, some to have their eyes put out, or their hands and feet to be cut off, to remain living monuments of his displeasure, and to be a terror to such as presumed to dispute his authority.

[1] Chron. Saxon.—Annal. Waverl. ad annum 1071.

rity.—*Hereward* only of all the Leaders in this Confederacy had the good fortune to escape with a select party of his men; he lived long enough to restore himself to the King's favour, and to recover his patrimony, dying in peace many years after, and was interred in the Monastery of *Croyland*.[1]

THE King immediately upon his Victory had sent a large detachment to *Ely*, to take possession of the Monastery: and himself soon after paid his devotions at the Altar of St. *Etheldreda*, with an offering of one Mark of Gold.—The Monks were all that time strictly guarded, and kept so much in ignorance of what was transacting within their walls, that they did not suspect any thing of the King's being there, till after he was gone, they were informed of it by *Gilbert* Earl of *Clare;* from him at the same time they found that the King was highly displeased with their conduct. By his and some other Great Men's mediation the King condescended to accept of 700 Marks, which was afterwards upon a slight pretence augmented to 1000.[2]

THE

[1] Ingulphi Hist. Croyl. p. 67, 68. [2] The Camp that was occupied by the Conquerer's Army, when he besieged the Isle of Ely, is still visible at the South-end of Aldrey-Causey, within the Manor of Wivelingham, and is corruptly called *Belsar's Hills*. Mr. Camden speaks of it in the following terms, 'To this day 'there is a rampart nigh Audre, not high, but very large, called Belsar's Hills, from one Belisar; but what he 'was I know not.' Britan. col. 409. Ed. Gibson.—Dr. Stukeley tells us, (Palæograph. Britan. Numb. ii. pag. 38, 129), It was originally a *Roman* Camp, and that it was repaired by Ursois [r. Opsalus] Master of the Conqueror's Engines.—That the Name of that Camp was formerly *Belasis*, appears by a MS. Survey of the Manors belonging to the See of Ely, written in the reign of K. Henry III. and not only the Camp itself was so called, but the adjacent field and meadows were denominated from it.—The field adjoining was called *Belasis Field;* 'In campo qui vocatur Belasis $\frac{xx}{6}$ and 6 acr. &c.' MS. ut supra.—The Meadow there was likewise called by the same Name: 'De prato falcabili, scilicet in Belasis, et alibi per particulas, '30 acr. & dimid. &c.'—We also learn from the same MS. that the Camp being very near the edge of the Fens, the ditches of it were sometimes subject to be filled with water, and then became a Fishery belonging to the Manor; 'De Piscariis,—Item ad idem manerium [scil. Wivelingham] pertinet piscaria in fossatis de 'Belasis, quandoque per inundationem aquarum, que pertinet ad mensam Ballivi, ut Jurati dicunt, &c.' ut suprà.—That this Camp received it's name from Belasius or Belasis, one of the Conqueror's Generals in his expedition against the Isle of Ely, we learn from a MS. formerly in the King's Library, MS. 18. C. 1. 3, —now in the British Musæum, under this Title 'Story found in the Isle of Ely;' in which it is said—'We 'endured the violent threats of the Normans 7 years together, untyll such tyme as Belasyus Generall of the 'Kings Army in thys service, of whom certain Hylls, which at the South-end of Aldreth Causey were built 'for the safety of the Armyes, took their Names, which we nowe by corrupt Speech call Belsars Hills, get-'ting a great company of boats, passed the waters on a suddayn, and set us at our wit's ends, &c.'—Fuller met with the same account. [Ch. Hist. cent. 11. pag. 168.]—From all which it should seem, that this Camp was then first formed under the direction of Belasius or Belasis the King's General, and one of the Knights afterwards quartered upon the Monastery of Ely, as appears by his arms, in Plate XIII.—But that it was 'a *Roman* Camp, and repaired by *Ursois* [or *Opsalus*] Master of the Conqueror's Engines,' or that 'Audrey-Causey is a Roman way originally into the Isle of Ely,' as Dr. Stukeley asserts, [Palæograph. Britan. ut suprà] I have nothing to object, but that no authority is cited to support it. I should rather think from the account above given, that Aldrey Causey was first made during the siege, and that it has been from time to time occasionally repaired, and so continues a common way into the Isle to this day;—For *Malmesbury* speaking of the state of the Isle, as it was in King Edgar's time, says it was then only accessible by Boats;—'Non enim insula tunc nisi navigio adiri poterat; sed nostra ætas solertior vicit naturam, 'aggeribusque in paludem jactis tramitem præbuit, et insulam pedibus accessbilem fecit.' Malmesb. de Gest. Pontif. Angl. pag. 293.

THE King, for political reasons, was too much inclined to take all advantages against the *English* Nobility, the Bishops and Prelates of the Church; and had already by his own authority removed most of the *English* Noblemen from their offices in the state, and put *Normans* in their room; and though he forbore making use of his power in ejecting the Bishops and Prelates, yet he found the Pope very willing to come into all his measures, in modelling the Church; for which purpose he had sent his Legates to preside in the Council held at *Winchester*, who had deposed those who were most obnoxious to the King, and replaced them with *Normans:* and *Thurstan* our Abbot, though virtually pardoned of all transgressions against the King, by the payment, and the King's acceptance of the 1000 Marks; yet was summoned to a Council,[1] and called in question for some supposed mal-administration or insufficiency in his office, (what it was, is not mentioned;) and it appeared, the King intended his deprivation, and had provided a Monk of *Jumiege* in *Normandy* to succeed him; but by the Abbot's prudent conduct and his irreproachable life, the design was dropped; and he subscribed to the Constitution of that Council, with the Bishops and the rest of the Abbots there present.—He died the latter end of the year 1072, leaving his Monastery in an unsettled state, and a number of Soldiers quartered upon it, and most of it's possessions without the *Isle* still in the hands of those *Normans* to whom the King had given them.

THEODWIN, *Abbot* VIII.

AS soon as the King was informed of the death of *Thurstan*, he sent to *Ely*,[2] and ordered the Plate that remained and all their most valuable effects to be seized, and brought into his Treasury; at the same time the King's Officers took away a considerable sum of Gold and Silver that the Monks had laid up at *Winteworthe*, in order to repair the losses they had sustained, and to purchase new plate for refurnishing the Altar; and also the rich Cope given them by *Stigand* Archbishop of *Canterbury*, and carried them all to the King's Treasury at *Winchester*. The King had long before fixed on THEODWIN a Monk of *Jumiege*, well know in the *Norman* Court, for the successor of *Thurstan;* and now he sent for him over, and appointed him Abbot of *Ely*. But when he came, and found that the King had seized all the most valuable furniture of the Church, he refused to accept the Office, unless the King would order all the Gold and Silver and Jewels, to be restored. The King thought fit to gratify him; the spoils of the Church were returned, and then he undertook the Charge.—The new Abbot was a foreigner, as were all those whom the King promoted to any considerable office in the Church; but it may be justly remarked, that those who were preferred by him were generally men of eminent worth and of distinguished characters; and such was *Theodwin*, one that had the welfare and splendor of his Monastery at heart.—He was present in the Council under *Lanfranc* held in St. *Paul's London*, A. D. 1075, to the Constitutions of which he subscribed;[3] and died the latter end of that year, on the 4th day of December,[4] after having been only two years and an half Abbot, and not having received the usual ceremony of Benediction.

The

[1] Lib. Elien. MS. lib. ii. cap. 112. [2] Ibid. cap. 113. [3] Wilkin's Concil. Mag. Brit. vol. i. p. 364.
[4] Obituar. Elien.

The Administration of the Abby granted to GODFREY *a Monk, during the Vacancy.*

IMMEDIATELY after the death of *Theodwin*,[1] *Eudo* the Sewer, *William de Belfou*, and *Anger*, Great Officers of the King, were sent down by him to *Ely*, and in the presence of the Sheriffs made an Inventory of the Moveables of the Church, which was certified by the Abbot of St. *Edmund's-Bury*. And the King appointed *Godfrey*, one of the Monks who had been brought over from *Normandy* with *Theodwin* the late Abbot, and had under him the chief management of all affairs relating to the Monastery, to take upon him the administration of the Abby, till the King should fix on an Abbot. *Godfrey* continued to govern the Monastery in all respects as if he had been really Abbot, excepting in name, near 7 years; and was in great favour with the King, from whom he obtained many advantages to the Monastery.

IT is to the time of *Godfrey's* administration, I apprehend, that what is recorded of certain Knights and Gentlemen quartered on the Monastery, and whose Arms were afterwards set up in the Refectory or Great Hall there, is to be referred. They appear to have been most of them Gentlemen of the best Families in the Kingdom, and Officers in the King's Army, sent down by the King to be maintained, during the vacancy, at the charge of the Abby, till he could otherwise provide for them, or that he had occasion for their immediate service; and they had their refections constantly in the Common-Hall with the Monks; with whom they lived in such perfect harmony, that when they were called away to go into *Normandy*, on the Insurrection of *Robert* the King's Son, in the year 1077, or 1078; the Monks were so well pleased with their company, that they could not part with them without regret; and when they departed, conducted them as far as *Hadenham* with solemn procession and singing; and there respectfully took their leave of them. Some further account of these Knights and Gentlemen may be seen in the Appendix, Numb. IV. and their Arms in Plate XIII.

WHILST *Godfrey* continued Administrator, the King began to entertain more favourable sentiments towards the Monastery than he had hitherto done; to which, no doubt, the high respect that the Monks had shown to those Knights and Gentlemen the King had sent to live with them, in some measure contributed, and reconciled his mind towards them. In the mean time, the Liberties of the Church laid neglected; and some of the estates belonging to it, were still in the hands of those *Normans*, to whom the King had given them during the siege of the *Isle of Ely*; and their affairs in general were in a very precarious state.

BUT at length the King was prevailed on, to permit their Rights and Liberties to be inquired into, and legally determined; and directed [2] *Odo* Bishop of *Baieux*, his Brother, Chief Justiciary of *England*, to summon several of the King's Barons; and to issue out precepts to the Sheriffs of the Counties wherein the lands belonging to the Abby of *Ely* lay, to attend at a certain time and place, for that purpose. Accordingly,

[1] Lib. Elien. MS. lib. ii. cap. 113. [2] Lib. Elien. lib. ii. cap. 116.

Nomina et Insignia Millitum singulatim cum singulis Monachis in Ecclesia Eliensi collocatorum regnante Gulielmo Conquestore, Anno Domini 1087.

Opsalus Miles Ballistarum Dux, cum Godfrido Monacho.



Walterus de Lacye Scutifer, Conquestoris, cum Decha Monacho.



Peybelus trecentum peditum Preces, cum Edrotto Monacho.



Guido de St^o. Leodegario, cum Adelmero pro Monacho.



Haltingus Miles Nautic Exercitus, cum Nigello Monacho.



Hugo de Monte forti Equitum Dux, cum Odone Monacho.



Adamus Exercitus Capitalis Marscalis, cum Sed Monacho.



Blundus Navium Millitarum Dux, cum Wyhoto Monacho.



Bryan de Claye veteranus, cum Clitone Monacho.



Tuchet Dux Architinetum, cum Olberico Monacho.



Fides de Hunniballo Lumbardo, cum Olulpho Monacho.



Richardo de ponte Fulconis, cum Leofrico Juniore Monacho.



Bewmundus Equorum Magister Conquestoris, cum...othe Monacho.



Eneas de novo burgo, cum...lano cenobii Sachvilla Monacho.



Robertus Normanus Marscalis, cum Ranulpho Monacho.



Mali ducentorum...pditum Dux, cum Ederico Monacho.



Bigotus tertius filius Bigot, cum Edmund...Monacho.



Lucy Normanus Admiralis, cum Constantino Monacho.



Alexander de Monte Uiginte, cum Dabide Monacho.



Lucamallus dux omnium biperorum, cum Olwaldo Monacho.



Antonius de Longa Spata, cum Alfredo Monacho.



Joannes Malamanus peditum Signifer, cum Otto.



Joañes de Eboraco Anglo, cum Felice Monacho.



Ranulphus Miles Germanicus, cum Ulketel Monacho.



Ewstachius le Blanke Speculator, cum Sewano Monacho.



Eustachius le Noyer, cum Edwino Monacho.



Nigellus de Fontaundore, cum Donaldo Monacho.



Dunstanus le Gosse Manchus, cum Egberto Monacho.



Bigotus Equitum trecentorum, Dux, cum Condulpho Monacho.



Sewardus anglus anone Prefectus, cum Leofino Monacho.



Paganus le Graye Equitum Signifer, cum Athelgal Monacho.



Baldolphus Operatoribus preerat, cum Richardo Monacho.



Abraham de Pechs, cum Ethelberto Eweri Monacho.



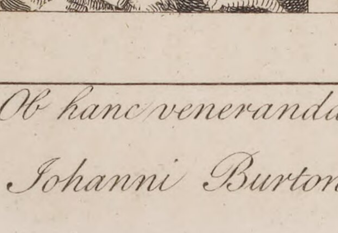
Aimundus filius Allani, cum Baythedo Monacho.



Talbotus Lepius in legatis Missus, cum Dudo Monacho.



Argentien cuja...vulneratorum habet, cum Helfrico Monacho.



Geraldus de Longo Champo, cum Willelmo Monacho.



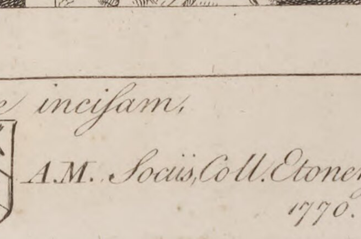
Pigotus pontum Procurator, cum Hulketello Monacho.



Bellasius Preces Millitum versus Elye, cum Ulfwaldo Monacho.



Ibo Willm Comitis Warren Frater, cum Leofrico Monacho.



Ob hanc venerandæ Antiquitatis Tabulam, Ipsorum impensis Ære incisam,

Johanni Burton *Edvardo Barnard S.T.P. Vicel Præposito, Gratiæ aguntur ab* *S.T.P. Præposito, Gulielmo Hetherington humillimo Jacobo Bentham.* *A.M. Socii, Coll. Etonensis*

1770.

cordingly, a very great Assembly met together at *Kentford*, now a small village in *Suffolk* bordering upon *Cambridgeshire*, on the 2d of April, A. D. 1080; where among others were present *Gosfrid* Bishop of *Constance*, *Richard* son of Earl *Gilbert*, *Heimo* the King's Sewer, [*Dapifer*,] Four Abbots, *Baldwin* of St *Edmunsbury*, *Wlfwold* of *Chertsey*, *Ulfchetel* of *Crowland*, and *Alfwold* Abbot of *Holme*, who are called the King's Deputies, [*Legati Regis*;] also these Sheriffs with their Officers and Attendants, *Picot* and *Eustace*, *Ralph* and *Walter* Deputies for *Roger* and *Robert*; *Hardwin de Escalers*, *Wido*, *Wimer*, *Wihumer*, *Odo Godric*, *Norman*, *Colsuin*, *Godwin*; also a great many other respectable Knights, [*Milites probati*,] both *French* and *English*, of the four Counties of *Essex*, *Hertford*, *Huntendon*, and *Bedford*: and there the Rights, Customs, and Liberties of the Abby were judicially examined, and fully discussed: and it was clearly proved and afterwards finally adjudged, by the Court;[1] That the holy Queen [*Etheldreda*] had full and entire right and dominion in her possessions from the beginning; that it appeared, by the Charter of King *Edgar*, King *Etheldred*, and King *Edward*, that these rights were restored to the Church of *Ely* by King *Edgar* at the instance of *Ethelwold* Bishop of *Winchester*, and other holy Men; so as to be clearly exempt from the interposition of all Secular Power; and that a solemn denunciation of divine vengeance is denounced against those who shall maliciously attempt to violate those Liberties. All which proceedings of the Court being certified to the King by his Barons; he was pleased to issue out his Precept to the Sheriffs of the several Counties to put the Church of *Ely* in possession of all the Rights, Customs, and Privileges it enjoyed at the time of King *Edward's* death; and as they had been solemnly adjudged, by the testimony of those Counties, before whose Barons, at the Court held at *Kentford* by his Order, for that purpose.[2]

THESE were the chief transactions regarding the Church of *Ely*, during the administration of Monk *Godfrey*; and which tended to the re-establishing of peace and good order in the Abby, and recovering all their affairs from that confusion into which they had been brought, by the Monks opposing the Conqueror, and defending the *Isle* against him. In the year following, viz. 1081, *Godfrey* who had governed this Abby several years with great commendation, but without the Title of Abbot, or receiving Benediction; was by the King promoted to be Abbot of *Malmesbury*.

SIMEON, *Abbot* IX.

ON the removal of *Godfrey* to *Malmesbury*, SIMEON Brother of *Walkelin* Bishop of *Winchester*, and Prior of that Church, was by the King made Abbot of *Ely*:[3] He was related in blood to the King, as is noted of his Brother the Bishop of *Winchester*;[4] and had been educated a Monk in the Monastery of St. *Ouen* in the City of *Rouen*, and thence made Prior of *Winchester*. He was a venerable old man, when he was promoted to *Ely*, of an amiable character, being distinguished for his benevolent

[1] 'Ut Sancta Regina integerrime sua possedit ab initio; et Regum Ædgari, et Æthelredi, et Ædwardi comprobatur privilegiis, quod hec Sanctorum et maxime Æthelwoldi restaurata sunt studio, et ab omni Secularium potestate copiose redempta commercio; et maligne renitentibus conscripta et conclamata dampnationis imprecatio.' ibid. [2] See Appendix, Numb. V. 1. [3] Lib. Elien. MS. lib. ii. cap. 118. [4] Angl. Sacr. vol. i. pag. 255.

lent temper, and charitable disposition of mind. On his coming hither, he found the affairs of the Abby still in some disorder; for notwithstanding the care that had been taken by the late Administrator, and the King's restoring their Liberties, Privileges, and Customs in all their possessions; several of the Manors and Lands belonging to it, were in the hands of some great and powerful men, who claimed them, either as having been given to them by the King, or on other pretences refused to restore them to the Church. The Abbot thereupon applied to the King; who was pleased to issue out a Precept[1] to *Lanfranc* Archbishop of *Canterbury*, the Earl of *Moriton*, and the Bishop of *Constance*, to summon again the several Counties, that were at the former trial of the Liberties of the Church, with as many of the King's Barons who were there present, and could conveniently be called together again; also those who were Tenants of the Church lands:—And when they were met together, to choose a competent number of those *Englishmen*, who knew what Lands belonged to the Church, when King *Edward* died; and what these declared, they were to testify on oath—After which they were to restore to the Church all the Demeane-lands, which it was in possession of at the time of King *Edward's* death; excepting those which certain persons claimed, as having been given them by the King; concerning which, they were to certify the King, what they were, and who were then in possession of them:—And as for the Thein-lands, the Tenants of such, were to agree with the Abbot as well as they could; and if they did not choose to do so, then those lands were to remain to the Church.—This is the purport of the King's Commission; and though the proceeding on it are not set down at large; yet it appears, by several other writs[2] issued out afterwards, that the Abbot recovered possession of several Manors which were in the hands of some powerful men at that time, namely the Manor of *Bercham* from *Hugh de Montfort*, *Brocheseued* from *Richard* Son of Earl *Gilbert*, *Impintune* from *Picot* Sheriff of the County, Three Hides of Land from *Hugh de Berners*, One Hide from *Remigius* Bishop of *Lincoln*, Two Hides from the Bishop of *Baieux* the King's Brother, besides several other parcels of Land.

As the Abbot was thus active in recovering the estates and increasing the revenues of the Abby, so did he in other respects study to raise the credit of it, and to put it into a flourishing state: his advanced age did not deter him from one great undertaking, which he could never hope to see compleated in his days. His Brother the Bishop of *Winchester* had, about four years before, begun the rebuilding of that Cathedral Church in a stately manner; and our Abbot, laid the foundation of a new and magnificent Church,[3] soon after his coming hither. He had affluent fortunes of his own, and the revenues of the Abby, which were great to enable him; and he spared no pains or cost to carry on the building of his Church with vigour, and in making other improvements in the buildings of the Monastery.

In the mean time, the Abbot was the less solicitous about the ceremony of Benediction, which it was usual for all Abbots to receive soon after their appointment; which was delayed on account of a new claim made by *Remigius* Bishop of *Lincoln*, to perform that office. But as the Abby of *Ely*, was exempt from the jurisdiction of the

[1] Appendix, Numb. V. 2. [2] Appendix, Numb. V. 3, 4, 5. [3] Lib. Elien. MS. lib. ii. cap. 118.

the Bishop of the Diocese, and had uninterruptedly enjoyed the privilege of choosing whatever Bishop they thought proper, to perform the Episcopal offices among them, the Abbot disclaimed the authority of the Bishop of *Lincoln*, and refused to receive Benediction from him. *Remigius* being a *Norman* by birth and education, and unacquainted with the customs and usages of particular Monasteries among the *English*; insisted on his common right as Bishop of the Diocese; and the Abbot as strenuously opposed it; so the matter hung in suspense two or three years: during which time the King interposed his authority, for putting an end to the dispute; but without effect. One of the King's precepts is directed to *Lanfranc* Archbishop of *Canterbury*, *Gosfrid* Bishop of *Constance*, and *Robert* Earl of *Moriton*, to prohibit *Remigius* Bishop of *Lincoln* from requiring new customs; for the King willed he should have only such as his Predecessor had in the time of King *Edward*:—by another directed to *Lanfranc*, he is commanded to view the Charters of the Abbot, and if it appears that the Abbot of *Ely* is to receive Benediction by the King's appointment; in that case, *Lanfranc* is ordered to perform that office himself:—A third is directed to *Lanfranc* Archbishop, *Gosfrid* Bishop, and Earl *Robert*, to cause *Simeon* to receive Benediction according to the Custom of the Abby, and in conformity with the King's former writs:—And by another to *Lanfranc* and *Gosfrid*; the King wills, that the Benediction of the Abbot of *Ely*, which Bishop *Remigius* demands, be respited, till the King is informed by their letters, whether *Remigius* had proved, or could prove, that his Predecessors had performed that office to the Abbots of Ely.[1]

As the ceremony of Episcopal Benediction was thought material in order to complete the character of an Abbot; and there was no likelihood of seeing an end put to the present dispute, *Simeon* also being very old and infirm; his Brother *Walkelin* Bishop of *Winchester*, not willing that he should die without it, earnestly pressed him to wave for the present the privileges of his Abbey, and comply with the Bishop of *Lincoln's* demand: to this our Abbot consented, and went without the knowledge of his Monks, and received the Benediction from him: having first obtained of him this express condition, that it should not for the future be considered as a precedent; but that every succeeding Abbot of *Ely* should have the same liberty of contesting it, and as freely as before.[2]

As soon as the Monks, who were very tenacious of their rights and privileges, were informed of this affair, they were much displeased with the Abbot, they censured his conduct, and carried their resentment against him so high, as to disown him for their Abbot, whom they looked upon in the invidious light of the betrayer of their Liberties:—but by the mediation of his Brother the Bishop of *Winchester*, who employed his good offices between them, and in consideration of the real worth of the Abbot, and the eminent services he had done, and was still doing for them, a reconciliation was effected.

In the year 1086, the King, having finished his general Survey of *England*, contained in *Domesday*, which is still remaining in the Exchequer at *Westminster*; commanded

[1] Appendix, Numb. V. 6, 7, 8, 9. [2] Lib. Elien. MS. lib. ii. cap. 118.

manded the Bishops, and Abbots, and all his Barons, and others that held their lands by Knights-service to attend him at *Salisbury*[1] the 1st of August, with their full complement of men; and there he received of them an oath of fealty; and went afterwards to the *Isle of Wight*, and thence took shipping for *Normandy*. It was probably at this time that the tenure of Knight-service was fixed by a perpetual law on the Church; for our Author, immediately before, mentioning the King's last voyage into *Normandy*, tells us, 'The King established it by a perpetual decree, that thenceforth whenever the Kings of *England* went forth with their Army; all who held their lands by that tenure, should be ready to attend him and perform that service; and that no one of whatever degree or quality, presume to disobey this edict.'[2]

WHEN the tenure by Knights-service was first imposed by the King on the Church, is not certain; probably in the year 1070;[3] but it was then looked upon as the greater burden, because the Church-lands had been free from that and many other secular services under the *Saxon* Kings. Such Liberties and Privileges had been formerly granted to the Clergy in the earliest of those times, that their lands were wholly exempt from contributing to the expences of the Government, to which all other lands were subject; but afterwards, when by the liberality of our Kings and the Nobility, the lands given to the Church, grew considerable; the necessities of the State required the continuation of some services to which they were liable whilst in lay hands, even after they were given to the church; accordingly in most of the grants of land to the Church in the times of the latter *Saxon* Kings, there was a reserve of three kinds of service, that is, subsidy in time of War, and for building and repairing of Castles and Bridges, from which none were exempt, except perhaps the ancient demeans of the Church. But when the King imposed Knight-service on the Church, the Bishops and Abbots became in course his Barons,[4] and were to hold their lands immediately of him; in consequence of which tenure, whenever the King thought proper to raise his Army, he sent out his writs directed to the Sheriffs of each County to summon his Barons, Spiritual as well as Temporal, to be ready at such a time and place, to perform their service in the war, according to the number of Fees he had arbitrarily imposed on them; and they were all ordinarily obliged to personal attendance on the King, with their full complement of men ready furnished with horses and arms,—unless the King pleased to excuse them, and to accept of Escuage; which was a certain sum, according to the number of fees so held, instead thereof.—Our Abbot, among many others, with the Advice of his Monks, applied to the King, with the offer of any sum of money he should think fit to require, in order to be eased of this burden: but the King who had fixed the number of 40 Knights-fees on the Abby, refused to make any alteration in the measures he had taken; and ordered him without delay to provide that number of Soldiers for the custody

[1] Floren. Wigorn.—et Annal. Waverleien. ad annum 1087. [2] 'Jusserat enim tam Abbatibus quam 'Episcopis totius Anglie debita militie transmitti; constituitque ut extunc Regibus Anglorum jure perpetuo in 'expeditione Militum ex ipsis præsidia impendi; et nemo licet auctoritate plurima subnixus huic edicto pre-'sumat obsistere.' Lib. Elien. MS. lib. ii. cap. 134. [3] Matth. Paris, ad annum 1070. [4] Selden, Titles of Honour, Part 2. chap 5. sect. 19.

custody of the *Isle*, and to be in readiness for his service, whenever he should have occasion to demand them.—The Abbot was forced to comply, and when he returned home, according to the King's command, took into his pay the stated number of Soldiers, from among his tenants and dependants, and others who were willing to enter into his service, and furnished them with arms, and kept them in the Monastery: and all these Soldiers received their daily allowance in victuals and stipends from the Cellerer of the Abby. This method of providing for the Soldiery, was however very troublesome and inconvenient, as well as chargeable; so that the Monks soon grew tired of it; and on deliberation judged it more expedient, and for the advantage of the Abby, to set apart some of their estates for that purpose: this was done by granting divers of their Lands and Manors to be held of the Church by Knights-service;[1] whereby the tenants of such Lands and Manors, were obliged by their tenure, to provide such a number of Knights or Soldiers properly equiped, as their lands were severally set at; to be at the King's disposal, whenever he demanded that service of the Church. On this occasion[2] several of the King's Officers and great Men, who had formerly got possession of some of the Church-lands, and could not easily be dispossessed; came into a composition with the Abbot, and agreed to hold them by that tenure; among whom were *Picot* Sheriff of the County of *Cambridge*, *Roger Bigod*, *Hardwin de Escalers*, and others.—The lands thus granted became estates of inheritance to the Grantees, as long as they continued to perform their service; the Church still reserving a kind of property in them; so that on every demise, the Heir did homage to the Abbot, before he was admitted to his lands. The estates thus held of the Church, were all enrolled in a register, kept in the Monastery for that purpose, and also the Names of those who held them, together with the number of fees, or parts of fees, held by each tenant.

KING *William* the *Conqueror* died in *Normandy* Sept. 9, 1087, having first appointed his second Son *William* surnamed *Rufus*, to succeed him in the Crown of *England*; who was soon after crowned accordingly: during whose whole reign, the Monks of *Ely* were under continual oppression, from the corruptions that prevailed in the Court. On the insurrection that broke out the following Spring, in favour of his eldest Brother *Robert*, the new King took occasion, not only of demanding the whole military service that his Father had imposed on all the Churches, but laid a greater burden on some of them; particularly he required of the Church of *Ely*, the additional number of forty men, to be then sent to his army, so as to make up the whole number eighty; which was double the number the late King had charged on the Abby. This new and extraordinary demand of the King, greatly affected the Abbot, whose great age and infirmities now pressed hard on him; for in the seven last years of his life he grew so infirm, as scarce ever to be able to stir abroad out of the Monastery, and for some considerable time before his death was confined to his bed.

[1] Hence it appears that the Knights-fees fixed on the Abby by the King, were laid on the Abby-lands at large; but the charging particular estates belonging to the Abby with that service, was an act of the Abbot and Monks themselves. [2] Lib. Elien. MS. lib. ii. cap. 134.

bed. He had from the time of his first coming hither set his heart on improving the buildings of the Monastery, and had now finished several new offices for the Monks; but the new Church he had begun to build, though the work was still carrying on during his life; yet it moved slowly, partly for want of sufficient means to carry it on, and partly through the neglect of those to whom the Abbot had committed the care of it; so that it remained unfinished at the time of his death; which happened on St. *Edmund's* day, November 20, 1093, after he had lived 100 years complete, and governed this Abby 13 years.

VICE and Corruption hardly ever more prevailed in the Kingdom than at this time; the King himself in all his proceedings evidenced a strong propensity both to avarice and prodigality; and his Ministers made use of every occasion that offered, to gratify those his predominant passions. His chief Minister was *Ranulf Flambard* a *Norman* of mean extraction, but bold and artful; who had the address of insinuating himself into the King's favour; and was chiefly valued by his Master, for his sagacity in the ways and means of raising extraordinary sums of money on the Subject, and filling the Exchequer. On which account the King promoted him to most of the principal Offices in the Kingdom; and made him at the same time his Chief Justiciary, and Chancellor, and intrusted him with the management of the whole revenue of the Crown. It was by his advice and persuasion, that the Temporalties of all the Bishopricks and Abbies in the patronage of the Crown were usually seized, as soon as they became vacant, and the lands and estates belonging to them oftentimes kept many years in the King's hands, being all that time let to farm, to those who would give most money for them; and were never filled again in that reign, without some simoniacal contract.

No sooner was the death of *Simeon* our Abbot known at Court, but *Ranulf* sent and caused an Inventory to be made of all the goods and effects belonging to the Monastery, and in the King's name took possession of the Abby-lands and estates; which were soon let to farm, and the profits thereof yearly returned to the King's Treasury; and continued so near seven years together, that is, to the day of the King's death,[1] which happened on the 2d of August, A. D. 1100.

HENRY the youngest Son of *William the Conqueror* succeeding to the Kingdom, was crowned by *Mauritius* Bishop of *London* and *Thomas* Archbishop of *York*, on Sunday the 5th of August, 1100, being the fourth day after the death of the late King. On which day of his Coronation, he restored the Liberties of the Church, that had been so notoriously invaded by his Brother; and promised to fill the vacant Bishopricks and Abbies immediately; to abolish all the ill Customs the unjust claims and demands of the Crown, introduced in the late reign; and to restore the Laws of King *Edward*, according to the emendations made by his Father: on the same day he conferred the Abby of St. *Edmund* on *Robert* Son of *Hugh* Earl of *Chester*, and the Abby of *Ely* on *Richard*, Son of *Richard* the Son of Earl *Gilbert*.

RICHARD

[1] 'Die qua Rex obiit, in proprio tenebat Archiepiscopatum Cantuariensem, Episcopatus Wintoniensem et 'Sarisberiensem, cum duodecim Abbatiis, quas aut vendebat, aut in firmam dabat, aut in manu sua tenebat.' Matth. Paris, Hist. Angl. ad annum 1100.

RICHARD, *Abbot* X.

RICHARD, Abbot of *Ely* was a Native of *Normandy*, and descended from two of the Noblest Families in that Dukedom, that came into *England* with *William the Conqueror*. His Father *Richard* (Son of *Gilbert* Earl of *Ewe* in *Normandy*,[1]) had the Lordships of *Clare* in *Suffolk*, and *Tunbridge* in *Kent*, with other great possessions bestowed on him by the King, and was some time Chief Justiciary of *England:* and his Mother, whose Name was *Rohesia*, was Daughter of *Walter Giffard*[2] Earl of *Buckingham*. *Richard* was brought up from his infancy in the Monastery of *Bec* in *Normandy*, where he very early embraced the Monastic life, was an ornament to his profession, and became eminent for his learning, especially in Philosophy and Divinity: he had continued in that Monastery about thirty years, when to the general satisfaction of the Court, both Clergy and Laity, the King promoted him on the Day of his Coronation to the Abby of *Ely*.

SOON after his promotion, *Robert Bloet* Bishop of *Lincoln* revived the claim of giving him the Benediction; and in support of it, alledged as a precedent, his Predecessor *Remigius's* giving Benediction to *Simeon* the late Abbot. But our Abbot strenuously opposed it, and insisting on the known privileges of his Monastery, refused to submit to his authority; and as to the particular instance produced, he clearly proved, that it was irregular, unjustly exacted by *Remigius*, and invalid, as being contrary to the Liberties granted to his Abby by several Royal Charters; and moreover was by express agreement, never to be urged as a precedent. At length, the Bishop not being able to make out his claim, the controversy dropped; and as it happened, the ceremony of Benediction was never more performed on any Abbot of *Ely*, either by the Bishop of *Lincoln*, or by any other Bishop whatsoever.

THE Abbot now being a little at leisure to attend the affairs of his Monastery, the privileges and liberties whereof he had been so solicitous to maintain; began to form in his mind a plan for its future credit and welfare; of improving the Buildings; and in particular, by carrying on the New Church begun by his predecessor *Simeon*, which work had been neglected ever since his death; and also of increasing the number of Monks,[3] and filling the vacancies with persons of character and reputation. But whilst he was thus engaged, and taking the necessary measures for carrying his designs into execution; he found himself obliged to lay them aside for the present; being summoned to attend a General Council held at *Westminster*, in the year 1102; which, in its consequences, had like to have put it out of his power of ever resuming them.

THIS Council was held about *Michaelmas*; it was convened, (with the King's consent,) by *Anselm* Archbishop of *Canterbury*, who presided at it; mst of the Bishops and Abbots of *England*, were present, as usual; and besides these, the Temporal Lords

[1] A descendant from Robert I. Duke of Normandy. Camd. Britt. Ed. Gibson. col. 177, 191. 370.
[2] The Giffards are said to have been descended from the Emperor Charles the Great. Angl. Sacr. vol. i. pag. 280. [3] The stated number of Monks, in the time of the Abbots, was 70.

Lords were desired to attend, to add to the solemnity, and enforce the observance of the Constitutions of it.—Several Constitutions relating to Ecclesiastical Discipline, were accordingly enacted; The first was a revival of the ancient Canons of the Church against Simony;[1] which they proceeded immediately to put in execution; and several Abbots preferred in the late reign, being found guilty, were deprived of their Abbies on that account; there were also some other Abbots deposed from their Office, not for Simony, as *Eadmer*,[2] who was present at this Council expressly affirms; but for some other reasons, the particulars of which he does not mention; among these latter, were *Richard* our Abbot of *Ely*, and *Robert* Abbot of St. *Edmund's*.

By the account given by our Author[3] of this affair, the Abbot of *Ely's* deposition was owing to the factions prevailing at that time at Court, and the envy and animosity of some great persons about the King. He tells us, That the two Noble Families, the Descendants of Earl *Gilbert*, that of *Walter Giffard* Earl of *Buckingham*, (to both which our Abbot was nearly related in blood,) made the greatest figure of any in the Kingdom at that time: they were possessed of vast estates of inheritance, and by their inter-marriages, alliances, and Family-connexions, were grown so powerful, as to raise the envy of most of the other Nobility: affecting state and magnificence in every thing about them, whenever any of them appeared abroad, at Court, or in other publick assemblies, it was with such a train of their relations, and dependants and armed servants, as seemed to strike terror, and to demand respect and deference from all persons they met; which gave occasion to frequent quarrels and disputes between their attendants, and those of other Noblemen, and created them many enemies. A strong party at Court was formed against them, ready to take advantage of any occasion that offered, to irritate the King's mind against them, by representing this haughty carriage and behaviour as an insult on Majesty itself. The Council that met this year, giving them a fair opportunity of showing their resentment; they began with the Abbot of *Ely*, and procured three Articles to be exhibited against him; That he came to the Court with such pomp and ostentation, as was unsuitable to a person of his station and character;—That he was disobedient to the King's commands;—And was guilty of Contempt of the King, not paying him that respect and honour that he ought to have done, as all other great Men did: one particular

[1] Fuller, speaking of this Council remarks, 'That men guilty of Simony in the first Canon, are not taken 'in the vulgar acceptation, for suchas were promoted to their places by money; but in a new-coyned sense of 'that word; for those who were advanced to their Dignities by investiture from the King.' Ch. Hist. Book iii. pag. 19.—But as those who were deprived there on a Simoniacal Account, had been promoted in the late Reign, when venality of Church preferments was so notorious; there is no reason to take the word in any other sense than what is usual.—Besides, if receiving by investiture their preferments had been meant; then Richard our Abbot, who received his Abby by investiture from the King, (as appears from the Pope's Letter to Anselm, Eadmeri Hist. Nov. lib. iv. p. 87.) had fallen under the same Censure; which is expressly denied by Eadmer. [2] 'Absque Simonia vero remoti sunt ab Abbatiis, pro sua quisque causa, Richardus de Heli, 'et Robertus de Sancto Edmundo.' Eadmeri Hist. Nov. lib. iii. pag. 67. [3] Lib. Elien. MS. lib. ii. cap. 142.

ticular instance brought against him, and that might possibly be construed to have been done in contempt of the King, was, That the Abbot on some occasion or other, had ignominiously treated one of the King's servants, his Jester, who had reflected on him, so as to order him to be violently thrust out of doors.[1] It is difficult at this time, to find any thing that may give further light into this affair; the prosecution seems to have been intended only to mortify the Abbot's pride, and that of the two great Families, to which he was related. However, matters were so ordered that Sentence of Deprivation was passed on him. *Richard*, who thought the Sentence unjust, appealed from it to the Court of *Rome;* and being ordered to deliver up his Pastoral Staff, refused to surrender it to the King; but immediately set out for *Ely*, and with the consent of the Monks, laid it up in the Church.

As the Rite of *Investiture* gave occasion to great disputes and animosities between the King and Archbishop *Anselm*, about this time, and had some influence on all publick affairs; it will not be improper just to touch upon it.—It had long been the Custom of our Kings, in disposing of the Bishopricks and Abbies in their patronage, to give the person elected, possession of his preferment by Investiture, that is, by the ceremony of delivering to him a Ring and Pastoral Staff. This Custom, as having the appearance of conferring spiritual authority, though perhaps intended only as the means of putting the Elect in possession of the Temporalities annexed to his Office; had lately been condemned in the Council of *Clermont*, under Pope *Urban* II. A. D. 1095;—and in another Council held at *Rome* under the same Pope, in 1099 (at which *Anselm* was present,) it was declared that all Laymen who conferred any Ecclesiastical Benefice or Preferment in that manner, were excommunicated; and further, that all persons so invested, and they who consecrated them, were put under the same censure. The same year *Urban* died, and was succeeded in the Papacy by *Paschal* II.—*Anselm*, being recalled from banishment by the King, in the first year of his reign; came home a zealous advocate for the Canons of those Councils; but the King, considering Investiture as a part of his prerogative, seemed resolved to defend his right; unwilling however, to come to an open rupture with the Archbishop, was in hopes of finding out some expedient to induce the new Pope to consent to the ancient usage of the Kings of *England*. Thus the matter rested till the Pope's resolution could be known; for which reason, no notice is taken of this controversy in the Council of *Westminster*, A. D. 1102; as may appear both from *Eadmer's* account of it,[2] who was there present; and also from the Canons themselves there enacted.[3] In the mean time, the King receiving no satisfactory answer from *Rome*, went on as usual, in giving Investiture to those who were elected to vacancies; and the Archbishop in refusing to consecrate any of those who were so invested; except *William Giffard* Elect of *Winchester*, who had been invested by the King, before *Anselm's*

[1] 'Quod Abbas in sua generositate sic fideret, quod quendam mimum ejus [i. e. Regis] sibi convitiantem, 'turpitur e domo sua eiceret.' Ibid. [2] Eadmeri Hist. lib. iii. pag. 67. [3] Concilia Mag. Brit. vol. i. pag. 382.

Anselm's return to *England:* but the King would not consent to it, unless he would also consecrate the others who had been invested since; and this the Archbishop refused to comply with. Whereupon the King applied to *Gerard* Archbishop of *York* to consecrate them, who readily undertook to perform that Office; but then *William Giffard* Elect of *Winchester* would not receive consecration, except from the hands of *Anselm;* which so incensed the King, that he ordered him to leave the Kingdom, and his Estates to be confiscated. To end these disputes, it was proposed that new Envoys should be sent to *Rome;* the King also desired *Anselm* to go himself, and try if he could persuade the Pope to allow the King's right to Investitures, as his ancient and royal Prerogative. *Anselm,* though unwillingly, set out for *Rome* in the month of April 1103, being accompanied by the Elect of *Winchester,* and two of the Abbots deposed in the late Council of *Westminster, Richard* Abbot of *Ely,* and *Aldwin* of *Ramsey.*[1] On their arrival at *Rome,* they met with a gracious reception from the Pope; and a day was fixed for the King's business; which was soon determined, by the Pope's refusing to make the concessions required.[2] After which another day was appointed for hearing the cause of the deposed Abbots: and after the hearing, on *Anselm's* recommendation of the Abbot of *Ely* to the Pope, he was pleased to reverse the Sentence passed upon him in the Council of *Westminster;* in consequence of which, he received a Bull, for restoring him to his former Dignity, and prepared for his return to *England.* Before our Abbot left *Rome,* he happened to be present when the Archbishop having a private audience of the Pope, spoke some words highly reflecting on the King; not doubting but the Abbot would have confirmed what he had said; however, contrary to his expectation, the Abbot vindicated the King from those aspersions cast on him, and showed that what the Archbishop had advanced, proceeded from false rumours and misrepresentations.[3] This incident of which the King was informed before the Abbot returned to *England,* opened the way for a perfect reconciliation of the King's mind towards him; so that when he arrived, and waited on the King, he met with uncommon marks of his favour and good-will; and again received Investiture[4] of his Abby from the King. Being thus both by the Royal and Papal authority fully restored to his former Dignity, our Abbot to his own entire satisfaction returned to *Ely,* and was received by his Monks with the greatest respect and demonstrations of joy.

THE

[1] Floren. Wigorn. ad annum 1103. [2] This controversy between the King and the Pope, continued till the year 1107, when the King was induced solemnly to renounce his right to give Investiture in the usual way of delivering the Pastoral Staff and Ring: reserving to himself only the Homage of Bishops and Abbots on their Election. Eadmeri Hist. Nov. lib. iv. pag. 91. [3] Radulph. de Diceto Abbrev. Chron. inter X Scriptores, col. 499.—Angl. Sacr. vol. ii. pag. 686. [4] That Richard received Investiture from the King after his return from Rome, appears by the Pope's Letter to Anselm, wrote in the year 1106; wherein he commands him to abstain from Communion with the Abbot of Ely, so long as he kept his Abby, which he had invaded by repeated investiture from the King, notwithstanding he had been present and heard the Interdiction of Lay-investiture from the Pope's own mouth. Eadmeri Hist. Nov. lib. iv. pag. 87.—Though in a subsequent Letter wrote in May 1107, the Pope, at the instance of the King, who had wrote to him in favour of the Abbot, leaves it to Anselm's discretion to admit the Abbot to Communion. Ibid. pag. 91.

THE present state of his affairs affording him leisure and opportunity, he resumed the work he had already made provision for, and had in part entered upon before his troubles, that of carrying on the new Church begun by his predecessor *Simeon*;[1] to which he applied himself with the utmost diligence and attention of mind; insomuch that thenceforward he was continually employed in it to the time of his death; but he was the more anxious about the prosecution of this work, because he fully intended to have the Bodies of St. *Etheldreda* and the other Saints translated thither; and was above all things desirous of seeing it done in his life-time.[2]

IN the year 1106, the Eastern part of the Church being finished and made convenient for the performance of Divine Service in it; our Abbot began to make preparations for a solemn translation of the Saints out of the old Church into the new; the day fixed for it, was October the 17th, being the day of St. *Etheldreda's* former translation; and many respectable and eminent persons both of the Clergy and Laity were invited; among whom were *Anselm* Archbishop of *Canterbury*, and several of the Bishops. The Archbishop however, did not come; and several others that were invited excused themselves. On the day appointed there were present *Herbert* Bishop of *Norwich*, *Aldwin* Abbot of *Ramsey*, *Richard* Abbot of St. *Alban's*, *Gunter* Abbot of *Thorney*, and *Wido* Abbot of *Pershore*, *Nicholas* Archdeacon of *Lincoln*, and many other respectable persons who met together, and joined the Abbot and Monks of *Ely*; all of them going in orderly and solemn procession into the Old Church, where the body of St. *Etheldreda* lay inshrined in her Marble Coffin; and there waiting with great reverence and devotion, whilst preparations were making for removing the Coffin; as soon as every thing was ready for conveying the Body. they returned in like manner, going before it with singing and praise, into the New Church, where it was deposited over against the High Altar, in the place before-hand prepared to receive it. After which *Herbert* Bishop of *Norwich*, made a most eloquent and pathetick discourse to the congregation, on the Life and Death, and Miracles, and the wonderful incorruption of the body of St. *Etheldreda*; which finished that part of the solemnity. In like manner were the three remaining Bodies of St. *Sexburga*, St. *Ermenilda*, and St. *Withburga*, removed the same day, and translated into the New Church, and placed in the following order: *Sexburga* more Eastward, or at the feet of *Etheldreda*; *Ermenilda* on the South-side, that is on the right hand; and *Withburga* on the North-side, or the left hand of *Etheldreda*: on the West, fronting the Tomb of *Etheldreda*, was there an Altar raised, which was called after her Name, St. *Etheldreda's* Altar. Our Abbot having thus far succeeded in his wishes, did not however intermit his zeal for going on with the building of the Church; though his attention was a little diverted from that work, by other business; and particularly by his care, at the same time, for securing the rights and privileges of his Abby; which he apprehended were still precarious, whilst the claim that the Bishop of *Lincoln* had made, of giving him Benediction, was in suspense, not

[1] Lib. Elien. MS. lib. ii. cap. 143. [2] Ibid. cap. 144.

not having been legally determined. He thought therefore, that the most effectual way to prevent any future claim of that kind, would be to procure his Abby to be converted into a Bishoprick. He had been in high favour with the King ever since his return from *Rome*, and was at this time one of his principal Counsellors; which gave him the Advantage of frequent access to the King, and opportunity of proposing to him the scheme of erecting a Bishop's See in the Abby of *Ely*; and this he first communicated to the King at a private audience, with such good address; that he soon obtained his approbation and consent to it: and thereupon messengers were immediately dispatched to *Rome*, to solicit the Pope's assent.—Thus far our Abbot had succeeded in the plan he had formed of advancing himself, and raising his Church to an higher degreee of honour; but before he could see it accomplished, death put an end to that, and all his further views: for he was seized with a sickness, which he found was in a little time likely to prove mortal; on which, he desired that all his Monks should be sent for to come into his presence; and after they were assembled, he made an humble confession of his sins, and received the Holy Sacrament with them; and soon after breathed out his last. He died on the 16th day of June 1107;[1] and was the following day buried honourably in his Church.—The messengers that had been sent to *Rome*, to prosecute the affair of the intended Bishoprick, being informed of his death, stopped all further proceedings in that business, and returned home.

RICHARD, who was the last Abbot of *Ely*, as he was noble by descent, so had he a greatness of mind becoming his birth. His carrying on the building of the Church, of which his predecessor *Simeon* had laid the foundation, has been mentioned before:—how far our Abbot proceeded in that work, is not certain; but as the Choir which he finished, extended from the East-end through the great Cross, and took in also two Arches of the Nave; it is highly probable, that the whole East-end, with the Cross, and Tower in the intersection of the Cross, and those two Arches at least, were completed in his time; and if we may rely on the opinion of our Author, who wrote in the reign of *Henry* I, as I apprehend, and before the West-end was built; this Church was then for Composition, exquisite skill in the Construction of it, and for elegance of the form, equal, if not superior to any Building in the Kingdom.[2] It must also be added, that he gave to his Church variety of rich furniture; and moreover, laid the foundation of the honour which was two years after conferred on his Abby, that of being raised to an Episcopal See.

The

[1] Floren. Wigorn. ad annum. [2] '—Ut ad perficiendum idem opus [Ricardus Abbas] studiosius insisteret, 'ut huic operi solum vacaret, totum studium specialiter admovit; tamque decenti forma et quantitate quan-'tum potuit, quoad vixit, ecclesiam a Predecessore suo inceptam edificavit; ut si fama non invideat, et merito 'et veritatis titulo, (utpote mendax veritatem non detrahat,) in eodem Regno cunctis ecclesiis vel antiquitus 'constructis, vel nostro tempore renovatis, jure quodam compositis [l. compositionis] et subtilis artificii privi-'legio et gratia ab intuentibus merito videatur preferenda.' Lib. Elien. MS. lib. ii. cap 143.

The Administration of the Abby, granted to HERVEY *Bishop of* Bangor, *during the Vacancy.*

AFTER the death of *Richard* the last Abbot of *Ely*, HERVEY Bishop of *Bangor* in *Wales*, at that time residing at the *English* Court, was sent down by the King, to take upon him the administration of the Abbey, till another Abbot should be appointed.[1] *Hervey* was consecrated Bishop of that See by *Thomas* I. Archbishop of *York*, during the vacancy of the See of *Canterbury*, by the death of *Lanfranc*.[2] His strict discipline whilst he governed his Church, and endeavoured to advance the morals of the *Welsh*, was by no means well adapted to the untractable temper of that people; for finding that his Ecclesiastical censures had no effect on them, he thought it necessary to make use of armed force, to effectuate his judicial proceedings, and reduce them to order: but these rigorous measures served only to inflame them the more, and raised such a spirit of opposition to him, as came at length to an open rupture and defiance. In one of those popular insurrections, a Brother of the Bishop and many of his attendants and servants were slain, and the Bishop himself narrowly escaped the same fate. To avoid these dangers that threatened him, the Bishop fled, and came to the King of *England* for protection: and as he was well known at the *English* Court and respected there on account of his abilities and learning, the King received him kindly, and took him under his protection. In the mean time, the Abby of *Ely* falling vacant, the King sent him down thither, to take upon him the Administration of it, and to be there provided for, till he could determine what to do in his affair.

HERVEY, whilst he resided at *Ely*, neglected no opportunity of ingratiating himself with the Monks;[3] and by his address, and courteous behaviour to them, daily gained upon their affection and esteem; which by every prudent means that he could think of, he endeavoured to improve, and turn to his own advantage. The design that had been formed of converting this Abby into a Bishoprick, he knew, had failed of success only by the death of *Richard* the late Abbot; and he ardently wished to see it revived. In order to which, in conversation with the Monks, he frequently hinted in general terms at the honour and advantage it would have been to them, in case it had been carried into execution; representing the fitness and convenience of the place for that purpose, in such a manner as to draw their attention, and lead their inclinations that way. he afterwards proceeded in making them large promises, and offered them his best service and endeavours to accomplish the dssign, if they would give their consent, and accept him for their Bishop. The Monks seeming in no wise averse to it, but rather to acquiesce in every thing he had proposed; *Hervey*, without waiting for their formal consent, applied to the King, who ap-

[1] Lib. Elien. MS. lib. iii. cap. 1.—Angl. Sacr. vol. i. p. 678. [2] Stubbs, X Scriptores, col. 1707.
[3] Lib. Elien. MS. lib. iii. cap. 1.

approved of the motion.—But as the Bishop of *Lincoln* had laid claim to some kind of jurisdiction even within the *Isle of Ely*, which matter had never been legally settled; and moreover, as the rest of the County of *Cambridge*, proposed to be taken in, to constitute a Diocese for the new Bishop, was undoubtedly part of the Bishop of *Lincoln's* Diocese, and could not consistently with justice be taken from him without his knowledge and consent, and likewise a compensation made him, for giving up that part of his jurisdiction; *Hervey* found it necessary in the next place, to consult him about it: accordingly having obtained a private conference with *Robert* then Bishop of *Lincoln*, it was agreed and concluded between them, that the Manor of *Spaldwick* in *Huntingdonshire*, then part of the possessions of the Abby of *Ely*, should be given up and conveyed to *Robert* and his Successors for ever, in exchange for his jurisdiction within the County of *Cambridge*.

When the affair of fixing a new Bishoprick at *Ely*, had proceeded thus far, the King thought proper to lay it before the Council assembled at *London* in Whitsuntide 1108, as we are informed by *Eadmer*;[1] who, immediately after relating the principal transactions of that Council, informs us of another affair which came under their consideration at the same time; and that was the extensiveness of the Diocese of *Lincoln*, which was generally thought by much too large and burdensome for the superintendency of one Bishop: it was therefore concluded by the King, the Archbishop and the other Great Men of the Kingdom, that the interest of Religion required, that another Bishoprick should be taken out of it, whose See should be fixed in the Abby of *Ely*.

Besides these considerations which more particularly regard religion, the King, we are told,[2] had further views in this transaction, and was in some measure influenced by political motives; he considered the *Isle of Ely* as a place of importance, not only for the great wealth of the Abby; but also on account of the situation of it, being strongly fortified by nature; and therefore capable of being turned to the disadvantage of the government; which danger he apprehended might in some measure be guarded against, by dividing the revenues, and placing a Bishop in the Abby. However, the approbation and consent of the Pope, *Anselm* thought necessary to confirm their proceedings; to obtain which, the King himself and *Anselm* wrote severally to him about it. *Anselm* in his Letter informs his Holiness, 'That a Council being lately held at *London*, the King, and Bishops, and Great Men, and other prudent and religious persons of the Kingdom, had taken into their consideration the state of the Bishoprick of *Lincoln*; which appeared to them to be so extensive, that one Bishop was not sufficient to perform all the Episcopal office in it; and had all concurred in their opinion, that the interest of Religion required, that it should be divided, and another Bishoprick erected within it, the See whereof should be placed in the Abby of *Ely*; it was not intended that the Monks should be excluded, but they were designed to continue there, according to the constitution of other Bishop-

[1] Hist. Nov. lib. iv. pag. 96. [2] Petri Blesensis contin. Hist. Ingulphi, pag. 117.

Bishopricks in *England*,[1] where Monks resided, and not Canons;—that *Robert* the present Bishop of *Lincoln* had given his consent, and declared himself well satisfied with the recompense that was to be made him and his See, out of the possessions of the Abby of *Ely*:—desiring therefore his assent to what things they had done in it, and to confirm them by his authority.' This is the substance of *Anselm's* letter to the Pope, which *Eadmer* has preserved in his History of those times;[2] but though he has omitted to insert the King's letter, wrote on the same occasion; the purport of it will fully appear from the Pope's Answer to it, which the reader may find in the Appendix.[3] *Hervey* having received his instructions both from the King and *Anselm*, set out for *Rome*, carrying the King's and the Archbishops's Letters to the Pope. The chief business on which he was sent, as far as we can collect from those Letters, was to procure the Pope's assent to, and confirmation of what had been settled before in the Council of *London*, viz. the erecting a Bishoprick at *Ely*: but it does not appear that either the King or *Anselm* had mentioned *Hervey* to the Pope, as the person designed for that new See. However, he managed the affair with such prudence and dexterity, as to ingratiate himself highly in the Pope's favour; who not only confirmed the See at *Ely*, but gave him also letters of recommendation to the King and the Archbishop, expressed in general terms, to provide for him, in case of a vacancy in any one of the Bishopricks.

On his return from *Rome*, *Hervey* brought with him four Letters from the Pope; two to the King, one to *Anseelm*, and the other directed to *Anslm* and all the Bishops of his Province: they are dated on the 11th of the Calends of December, *i. e.* November 21, [1108.] In the first of them, after the usual benediction and some compliments of commendation of the King, the Pope goes on thus, 'You desire of us 'by your Letters, that a new Bishoprick may be constituted, by Authority of the 'Apostolick See, at *Ely*; because, you say, the Bishoprick of *Lincoln* is so very ex-'tensive, that one Bishop is not sufficient to perform the whole Duty, that properly 'belongs to his function.—We both commend your pious zeal, and readily give 'our assent to it;—yet so that it be fixed in a place of some note, that the honour 'due to the Episcopal character may be supported. For a Bishop is constituted and 'appointed to this end; to instruct the people of God, both by his Life and Doctrine, 'and to win the souls of those committed to his charge, to our Lord the true 'Shepherd. With regard to your other requests, though they seem somewhat irre-'gular, yet we would by no means refuse to comply with your desire.—Further-'more, it is well known to your Highness, that *Hervey*, a Bishop commendable 'both for his good life and learning, has by persecution and the barbarous treat-

'ment

[1] '—In Anglia sunt hodie XVII Episcopatus, in octo eorum sunt Monachi in Sedibus Episcopalibus. Hoc 'in aliis provinciis aut nusquam aut raro invenies; sed ideo in Anglia hoc reperitur, quia primi prædicatores 'Anglorum S. Augustinus, Mellitus, Justus, Laurentius Monachi fuerant. In aliis novem Episcopalibus se-'dibus Canonici Secularis.' Annal. Waverleiens. ad an. 1152. [2] Eadmeri Hist. Nov. lib. iv. p. 96.—See Appendix, Numb. VI. 1. [3] Numb. VI. 2, 3.

'ment he has met with, been driven from his See, and after the slaughter of his 'Brothers and Servants, been forced to save himself by flight.—We desire therefore 'and entreat your Highness; that if any Church should happen to be vacant, he 'may be preferred to it, by authority of the Apostolick See; that so the talents of 'one that is so well qualified to do service to religion, may not remain useless and 'unemployed.'[1]

In the Pope's second letter to the King, he says, 'We received your Letters 'which were highly pleasing to us, as they show your zealous affection to St. *Peter* 'and to us his Servants;—we do the more readily grant your requests, as we are 'persuaded what you desire is done out of zeal for Religion. As to the affair you 'was pleased to intimate privately to us, we have had a particular regard to it. And 'indeed, in every thing, as far as is consistent with our duty to God, we are studious 'to promote the honour and dignity of your Highness.—Also in respect to the ex-'change your Highness is pleased to recommend to our consideration, by our bro-'thers Bishop *Hervey* and *Peter* our Chamberlain;—if what you propose, will be, as 'you say, for the advantage of the Church; we readily give our assent.—We 'heartily recommend our said brother Bishop *Hervey*, (for whom we perceive you 'have a regard,) to your Highness.'[2]

The third letter is to *Anselm*, and is chiefly taken up in recommending *Hervey* to be provided for, in case of a vacancy, in consideration of his great merits, and the barbarous treatment he had met with; and more particularly, on account of his diligence and fidelity in the business *Anselm* had committed to his charge.[3]

The Pope's last letter is directed to *Anselm* and all the Bishops of his Province; in which, after the usual greeting and benediction, he thus proceeds, 'Among all 'the Kingdoms of the world, both the Evidences of the Apostolick See, and the 'concurrent testimony of the *English* History, do plainly prove, that the Kingdom 'of *England* is in an especial manner entitled to the love and indulgence of the 'Apostolick See. Which consideration inclines us to take the Churches of that 'Kingdom under our protection, and the more solicitously to attend to the disposal 'of them.—We are informed, both by the Letters of the King our Son, and also 'by your's, That the Bishoprick of *Lincoln* is so large, that one Bishop is not suffi-'cient to perform the duties of the Episcopal office in it: for which cause our said 'dear Son and most Christian King of *England Henry*, with the consent of the Bishop 'of *Lincoln*, desires of us, that a new Bishoprick may be erected in it, by permission 'of the Apostolick See, in a certain place called *Ely*. To whose requests, because 'they seemed to flow from motives of piety, we have freely given our assent; and 'do grant licence of constituting a Bishoprick in the said place; Decreeing that the 'Episcopal See so constituted in the aforesaid place, shall continue there henceforth 'for ever; and also that the Diocese, which your Fraternity, [*vestra fraternitas,*] to-'gether with the Bishop of *Lincoln*, under the direction of the King, shall annex to 'the

[1] See Appendix, Numb. VI 2. [2] Appendix, Numb. VI. 3. [3] Appendix, Numb. VI. 4.

'the said Bishoprick, shall for ever so remain. Moreover, concerning the Monastery 'in which this Episcopal See is constituted, we Decree that the Custom of other '*English* Monasteries, in which there are Bishops appointed, be duly observed and 'maintained.'[1]

THE exact time when *Hervey* returned to *England* with these Letters is not mentioned; whether at the latter end of the year 1108, or the beginning of the following year; however, it is evident, notwithstanding the strong recommendations he brought with him from the Pope, that he did not get possession of the Bishoprick of *Ely*, till late in the year 1109.[2] The occasion of that delay was probably owing to the King's absence at that time, and to the death of Archbishop *Anselm*, who died April 21, that year.[3] The King was in *Normandy* all the Winter, of the year 1108, and did not return to *England* till a little before Whitsuntide 1109;[4] at which time he kept his Court at *London* with extraordinary splendour, and received the Ambassadors of the Emperor, who came to demand the Princess *Matilda* the King's eldest Daughter in marriage; which was then concluded on; and the King demanded on that occasion three shillings on every Hide of land, from his Subjects. The Bishops attending the Court as usual, the King also took that opportunity of consulting them on the case of *Thomas* II. Elect of *York*, who had delayed or refused to make profession of Canonical obedience to the See of *Canterbury*, and therefore was not yet Consecrated. Here it was determined by the King and all the Bishops, that he must submit, or else quit his pretensions to his See. He choose therefore to submit, and promised to make such professions of Canonical obedience to the See of *Canterbury* as his Predecessors had done. On which, a Day was fixed for his Consecration, which was the 27th of June following; at which time *Richard* Bishop of *London*, *William* Bishop of *Winchester*, *Ralph* Bishop of *Rochester*, *Herbert* Bishop of *Norwich*, *Ralph* Bishop of *Chichester*, *Ranulph* Bishop of *Durham*, and *Hervey* Bishop of *Bangor*, met together at St. *Paul's* Church *London*, for the Consecration of the said *Thomas* Elect of *York*, who was then consecrated accordingly, and made profession of Canonical obedience to the Metropolitan Church of *Canterbury*, in the presence of all those Bishops, and of *Conrade* Prior of the Church of *Canterbury* and many Monks of the same.[5]

THESE were all affairs of moment, that took up the King's attention about this time; and may very well account for the delay *Hervey* met with, before he could procure his full Translation to *Ely*. *Eadmer* takes notice of this circumstance, and tells us,[3] that notwithstanding *Hervey's* great assiduity and constant attendance on the Court, he was not able to effect his purpose, till towards the end of the year 1109; but he assigns no reason for it. Mr. *Wharton* however, thinks he has found out

[1] Appendix, Numb. VI. 5. [2] Our Author [Lib. Elien. MS. lib. iii. cap. 5.] by mistake, sets down 1108, for the year in which the See of Ely was erected; the occasion of which mistake will be accounted for, in the Appendix, Numb. VIII. [3] Floren. Wigorn. ad annum 1109. [4] Annal. Waverl. ad annos 1108, & 1109. [5] Eadmeri Hist. Nov. lib. iv. pag. 104.—Matth. Westm. & Floren. Wigorn. ad annum 1109. [6] Eadmeri Hist. Nov. lib. iv. pag. 104.

out the cause, and supposes it was owing to the Pope's not giving his assent to erecting the See of *Ely*; which being manifestly inconsistent with the above-cited Letters of the Pope to the King, and to the Bishops of England, he goes on without any rational ground to suspect that these Letters are not genuine. But I reserve the consideration of the genuineness of those Letters, to another place,[1] in which the occasion of Mr. *Wharton's* mistake will be pointed out, and set in a clear sight. In the mean time I shall only observe, that about the latter end of Autumn in the year 1109, the King being then at the castle of *Nottingham* held a great Council; in which were present *Matilda* the Queen, *Matilda* the King's Daughter, then espoused to the Emperor, *Thomas* II. Archbishop of *York*, and most of the Bishops and Temporal Nobility of *England*; and there the King granted his Royal Charter for converting the Abby of *Ely* into a Bishoprick. The Charter[2] sets forth 'That the 'King having taken into his consideration the state of his Kingdom of *England*, and 'finding that the harvest was great but the labourers few, and therefore the labour 'too much upon them; and particularly the Church [*i. e.* the Diocese] of *Lincoln* was 'very full of people;—He had by the authority and advice of Pope *Paschal*, with 'the assent and at the request of *Robert* then Bishop of *Lincoln* and his Chapter, and 'with the approbation of *Anselm* Archbishop of *Canterbury* of blessed memory, and 'of *Thomas* II. Archbishop of *York*, and of all the Bishops and Abbots of *England*, 'and of all the great men of his Kingdom,—erected the Monastery of *Ely*, (in 'which Abbots had presided to his time,) with the County of *Cambridge*, namely, 'as much as did heretofore belong to the jurisdiction of the Church of *Lincoln*, in-'cluding the two Abbies of *Thorney* and *Chateriz*, into an Episcopal See, in as free 'and absolute a manner in all respects as the other Bishopricks of his Kingdom, and 'to be for ever absolved from all subjection to, and all Episcopal claims of, the See 'of *Lincoln*; and with the advice and assent of the aforesaid Pope *Paschal*, did convey 'and make over the village of *Spaldwick* in the County of *Huntendon*, part of the 'possessions of the said Monastery, with all it's rights and appurtenances, to the 'Church of *Lincoln*, and to *Robert* Bishop of the same See, and to his Successors for 'ever, in as free and ample a manner as ever the Monastery of *Ely* held and enjoyed 'it.'—And then it concludes thus, 'This business was first moved at *London* in the 'Feast of Pentecost at *Westminster*, and debated in my presence, and before Arch-'bishop *Anselm* of blessed memory, and all the Bishops, and Abbots, and Great men 'of my Kingdom, and obtained the commom consent of them all: And after the 'death of the aforesaid Archbishop *Anselm*, (by the authority of Lord Pope *Paschal*, 'as is above said,) was by the mercy of God, happily concluded and determined in 'the Council held at the Castle of *Nottingham* on the Feast of the Translation of 'St. *Etheldreda* the Virgin, namely on the 16th day of the Calends of November.'[3]

IN

[1] Appendix, Numb. VIII. [2] See the Charter in the Appendix, Numb. VII. [3] It is proper here to inform the Reader, that the genuineness of this Charter has unjustly been impeached, and the credit of it called in question by Mr. Seldon, [Seldeni in Eadmerum Notæ et Spicilegium, pag. 212.] and by Mr. Wharton, [Angl. Sacr. vol. i. pag. 678, note *a*.] but wholly owing to their mistake of the true Date of the Charter; as

In *Anselm's* Letter to the Pope above-cited,[1] he proposes that the Monks of *Ely* should continue to reside in the Monastery, when the Abby should be converted into a Bishoprick; agreeably to the constitution of other Bishopricks in *England* of that sort: — And in the Pope's Answer, which is directed to *Anselm* and all his provincial Bishops, he decrees, concerning the Monastery of *Ely*, that the custom of other *English* Monasteries, in which there were Bishops appointed, be duly observed and maintained.[2] — It is to be noted therefore, that the Episcopal Sees in this Kingdom, with respect to the Societies that lived upon them, were of two kinds; in some of them, the Ecclesiasticks belonging to and residing at the Cathedral Church, consisted of Secular Canons, of whom the chief was the Dean; and this Society was the Bishop's Chapter, and ordinarily his standing Council, with whom he consulted in the administration of his Diocese:—In other Episcopal Sees, there were Monks only who resided at the Cathedral Church, in which the Prior, who was their Chief, and the Monks, constituted the Chapter; these were called Conventual Cathedrals; and seem to have been almost peculiar to the *English* Church; for the Author of the Annals of *Waverley* observes, [ad annum 1152,] 'There were then seventeen Bishopricks 'in *England*, in eight of which Monks resided; this (says he) you will seldom meet 'with in other Countries; but so it was in *England*, because the first Preachers a-'mong the *English*, namely, *Augustin*, *Mellitus*, *Justus* and *Laurentius*, were all of 'them Monks: but in the other nine Sees, there are Secular Canons.' The Conventual Cathedrals hinted at by this Author, were *Canterbury*, *Winchester*, *Worcester*, *Bath*, *Rochester*, *Norwich*, *Ely*, and *Durham*; in which Sees the Bishops were also as Abbots: and as all these Cathedrals consisted of Monks of the Benedictine Order, or such as professed to follow the Rule instituted by St. *Benedict*, which was the basis on which their other local Statutes and Ordinances were founded; they had nearly the same usages and customs in each of them; so that an account of any one of them will be sufficient to convey a general knowledge of the form of government established in them all.

As to the Church of *Ely* in particular; on the change of the Abby into a Bishoprick, the Bishop's authority over the Monks did not wholly cease; for though the immediate government of the Monks devolved on the Prior; yet the Bishop in all respects was still considered as their Abbot or Superior; as appears by the Letter of Archbishop *Lanfranc* to the Prior of Canterbury which is prefixed to his Constitutions;[3] his place in the Church was the first Stall on the right-hand, the same that the Abbots had formerly used; he presided in the Chapter-house and in all their

as I shall endeavour to show, in a particular Dissertation and Defence of it, which will be inserted in the Appendix, Numb. VIII.

[1] Page 120. [2] Page 121. [3] 'Inde nemo turbetur, quod intractatu earum consuetudinum nomen Abbatis 'tantum, non Episcopi vel Archiepiscopi ponitur; Ordo enim Monachorum describitur, quorum per Ab-'bates frequentiùs quàm per Antistites vita disponitur; quamvis et ipsi Antistites, si paternam curam vice 'Christi subjectis suis impendant, non absurde Abbates, id est Patres, congruo suis actibus vocabulo appellari 'queant.' Concil. Mag. Brit. per Wilkins, vol. i. pag. 329.

their publick assemblies, whenever he thought proper: he still retained the power of appointing and displacing several of the chief Officers of the Monastery; and the power of prescribing further rules and ordinances for their behaviour.

BEFORE we come to give a series of the Bishops and other Dignitaries of this Church, it will not be improper here to take a general view of the Convent, and give an account of the several members it consisted of, and the principal Officers belonging to it. The whole Convent regularly consisted of seventy Monks; for that number had usually been in the time of the Abbots, and was designed to have continued after the Change; and is frequently referred to, as the stated number, in their Statutes; however, it was seldom complete: generally there were about fifty in the Monastery. They had all one common Hall or Refectory, where they had their refections or meals; and one common Dormitory divided into cells, in which they all took their rest; except the principal Officers, who had separate apartments assigned them, within the precincts of the Monastery, and kept a kind of family of servants and attendants by themselves.

THE PRIOR was the Chief Officer in the Monastery (nevertheless in subordination to the Bishop:) he may be called the *Custos* of the Order; being appointed to superintend all the inferior Officers and Members of the Society; to see that every one in their several places and stations regularly performed their duty, according to their Rule and the local Statutes and Ordinances that were given them. He had his Hall, Chambers, Study, and other apartments, which were called the Prior's lodgings; a private Chapel, with Chaplains to attend him; a Kitchen also and other offices, with servants and attendants, distinct from the common ones of the Society: and presided in great state, being usually called Lord Prior. This chief Officer seems to have been at first put in, and removable by the Bishop; but was afterwards elected by the Monks; who were only obliged on every vacancy to apply to the Bishop for his leave to proceed to an election; and after the election so made, to present the Elect to the Bishop, for his confirmation.

THE four next Officers were always appointed by the Bishop, and removable at his pleasure; viz.

THE SUBPRIOR; who was the Prior's Deputy or Substitute, and assisted him whilst present, and presided in his absence; he had convenient apartments to himself, and sufficient revenues appropriated to his Office, for finding him in necessaries and proper attendants.

SACRISTA, or the Sacrist; he had the care of the Books, Vestments, Plate, and other Ornaments belonging to the Church; of providing the Elements for Celebration of the holy Sacrament; and finding Wax-candles[1] and Tapers used in Divine Service; and likewise of burying the dead. This Officer was of special trust in this

[1] The expense of Wax-candles made a considerable Article in the Sacrist's Accounts. On the Purification of the Blessed Virgin Mary yearly, the Wax Candles used in the Church throughout the year, were consecrated with great ceremony, and a solemn procession with lighted candles made at the same time; on which occasion the Sacrist was wont to deliver out Candles to such of the inhabitants of the City who attended:

this Monastery, having also the charge of the Fabrick of the Church and other buildings, and keeping them in repair; on which account the revenues belonging to his office were proportionably large; he received all the offerings and oblations made at the High Altar, and other Altars in the Church; legacies given to the fabrick, or for ornament to it; Pentecostals throughout the Diocese;[1] the Church of St. *Mary in Ely* was very early appropriated to his Office; *William Longchamp* the 4th Bishop of *Ely* gave one sheaf of corn from every acre of land in the Bishop's Demesnes throughout all his manors towards finding Tapers and Candles; which was afterwards settled at a fixed annual Rent, of 10*l.* 13*s.* 4*d.* still paid to the Church, called Candle-corn-silver; *Geofry Burgh* Bishop here, appropriated the Church of St. *Andrew* in *Cambridge*, for augmentation of the revenues of this office; as did Bishop *Northwold* the Church of *Wentworth*;[2] all which revenues, besides the rents of divers lands and tenements in *Ely* and elsewhere, the Sacrist received; and annually accounted for, (as did also all the other officers,) at Michaelmas. Besides this, the Sacrist had a kind of Archidiaconal power in St. *John's Hospital*, and over the Chantry-Chaplains *on the Green, in Ely*, as the Bishop's Vicar or Deputy; and in his own right, exercised spiritual and ecclesiastical jurisdiction, (Heresies only excepted,) over the Chaplains of the two Parochial Churches in the City, and all the lay-servants belonging to the Monastery, and in these Granges and Manors near *Ely*, namely, *Turbutsey, Brame, Stuntney, Thorney, Northney, Quaveney*, and *Schepey*.

CELLERARIUS, or the Cellerer; whose office was to provide and lay in all the common provisions of the Monastery, Flesh, fish, fowl, eggs, spices, cheese, salt, and other necessaries for the Monks in the Common Hall or Refectory; for which purpose, he received a certain allowance out of the common treasury[3] of the Monastery, besides the revenues of certain estates which were afterwards appropriated to his office; of which the Manor of *Stuntney*, and *Keten's* Manor in *Ely* were part: and Bishop *Hotham* gave his Manor of *Dageney* at *Northwold* in *Norfolk*, (which was afterwards exchanged for one at *Littlebury* in *Essex*;) also the Vineyard and a Garden in *Holbourn*, with two Tenements in *Grace-Church-street, London*, and the rents of some lands and tenements in *Ely*, for augmentation of the revenues of his Office.

CA-

attended: at length all the Citizens used to come and claim each of them a Candle as due by custom: and it was found that 700 pounds weight of Candles were hardly sufficient to answer the demands of the claimants on that day. In the year 1277, Robert Kilwardby Archbishop of Canterbury visited this Church, and taking notice of this expensive and unreasonable custom, issued out his mandate, forbidding the Citizens making such demands, and the Sacrist's complying with them, under pain of excommunication. Registrum Epi-Elien. M. pag. 203.—However, it appears afterwards by the Sacrist's accounts, that the ordinary quantity of wax-candles used in the Church amounted yearly to 1000 pounds weight or upwards.

[1] These were pious oblations made to this Cathedral, as to the Mother Church; which all the parochial Clergy and their parishioners throughout the Diocese, were formerly obliged to visit yearly at Witsuntide. Bp. of Ely's Register, Liber. M. pag. 195. [2] This appropriation was dissolved some time between the years 1418 and 1446; and Wentworth is now a Rectory again, in the Patronage of the Dean and Chapter. [3] In Bp. Northwold's time, (temp. Henr. 3.) the Cellerer received out of the common stock about 10 shillings per diem, for provisions expended in the Refectory.

CAMERARIUS, or the Chamberlain; who provided all necessary clothing for the Monks, and their beds and bedding in the Dormitory: to this office were appropriated the Rectories of *Hauxton* and *Wicham*, by Bishop *Northwold*.

OTHER Officers of the Monastery, who were chosen by the Prior and Convent, were

ELEEMOSYNARIUS, or the Almoner; who had the charge of distributing the Alms of the Monastery. All the broken meat and bread left at the Prior's table, in the Refectory, the Infirmary, and at the Hostle for entertainment of Strangers; was delivered to his servants and given daily to the poor: he visited the sick and poor people at their houses, and relieved them according to their necessities; he also distributed the bread and alms, on the several obits and anniversaries kept in the Monastery.[1] The Almoner had besides for these purposes the rents of divers lands and tenements in *Ely* and at *Stretham*, and received 20*s*. on the death of every Monk to be given away in Alms: and Bishop *Balsham* A. D. 1275, augmented his revenues with the Rectory of *Foxton*, which was then appropriated to this office.

PRECENTOR, or the Chantor; he presided in the Choir-service, as Master of the Organist, Singers, and Choristers, and paid them their salaries: his place in the Choir was in a conspicuous seat on the South-side or right-hand, thence called the Chantor's side: and in solemn processions this Officer was always distinguished among them by the richness of his Cope. In this Monastery he was also chief Librarian, and had within his office the *Scriptorium*, a room where writers were employed in transcribing Books both for the Library, and Missals and other Books used in Divine Service; this room was furnished with vellum, parchment, paper, inks, colours, gums, and other necessaries for limners, used in illuminating their books; and leather, and other implements, for binding and keeping them in repair; all which things were provided by him; and for defraying these expenses, he received the profits of some lands and tenements in *Ely* appropriated to his office, besides a portion of tithes from a farm called *Cattemere* in *Littlebury*, given by *Nigellus* the 2d Bishop, for the repair of the Organs; the same Bishop also gave the Rectories of St. *Andrew's* in *Wittlesey*, and *Impington*, and a portion of tithes in *Pampisworth*, for transcribing Books and keeping them in order.

HOSTILARIUS, whose business was to receive strangers and travellers coming to the Monastery, and entertain them with meat and drink, firing, and proper attendants and lodgings, according to the state and condition of the guests; for which purpose he had within his apartments a separate hall, parlour, bed-chambers, all of them properly furnished; a kitchen also and other offices for their accommodation: some lands in *Stretham* were originally settled by Bp. *Hervey*, and the Rectories of *Witchford* and *Meldreth* and *Sutton*, with other revenues given by succeeding Bishops and appropriated to support this kind of Hospitality. Persons of rank and eminence resorting to the Monastery were usually entertained by the Prior, in his lodgings.

IN-

[1] The bread and alms given away on the obits and stated anniversaries, observed in this Church, amounted to about 30 pounds annually; and other revenues belonging to this office, to near as much; besides the profits of the Rectory of Foxton.

INFIRMARIUS, who had the care of the Infirmary, where the sick and infirm Monks resided, not being tied up to the strict rules observed in other parts of the Monastery; but were allowed to eat flesh at all convenient times; and were provided with proper diet, physick, and attendants, and all things necessary for their condition, and a private Chapel for those who were able to attend. The Rectory of *Wratting* was appropriated by Bp. *Nigellus* to this purpose, who also granted one tree for firing in every week in the year out of *Somersham* wood, for the use of the Infirmary; besides which there were two Fisheries, and the rents of some lands and tenements in and about *Ely* given to support the charges of this office.

PITANTIARIUS, whose office it was to take care that the *Pittances* of the Monastery were duly served up: these were extraordinary dishes either of fish, flesh, fowl, dried and preserved fruits, according to the season, given to the Monks, chiefly on festivals, anniversaries, and obits observed in the Church: for most of the Bishops and Priors, and others, besides the alms left to be distributed to the poor on those occasions, left also some further sum for the better refection of the Monks, at the same time; and this Officer received that money, and took care that it was duly expended, and the dishes regularly served up in the Hall.

GRANATARIUS, was the Keeper of the Granary, whose charge was to buy in, and deliver out the Wheat, Malt, and other Corn for the use of the Prior and Convent.

THESAURARIUS, or the Treasurer, who received all the Rents and Revenues of the Monastery, not appropriated to particular purposes; and paid the common expenses, under the direction of the Prior.

CUSTOS ALTARIS BE. MARIÆ, Keeper of St. *Mary's* Altar; this seems to have been originally part of the Sacrist's office, for he received the offerings made at all the Altars in the Church, till this Altar was put under a distinct officer; who thenceforth received all the offerings there made, and provided Books, Vestments, Chalice, Coverings, and Ornaments, and Lights for that altar, used in the celebration of the Mass *De Sancta Maria* daily throughout the year. The place where it stood, was in the South-Isle of the Church, even with the High Altar: but after the new Chapel of St. *Mary* (now used as a Parochial Church for Trinity Parish,) was built, he was called *Custos* or *Keeper of St. Mary's Chapel;* and the rents of some lands and tenements in *Ely*, and the profits of a small Manor in *Cotenham* called *Pelham's Manor*, were appropriated to his office.

THERE might have been several other of inferior note, besides Lay-Officers and Servants of the Monastery; but these are the principal Officers who were Monks, and subsisted there till the final dissolution of it, in the reign of King *Henry the Eighth.*

BISHOPS OF ELY.

HERVEY, the First Bishop.

HERVEY Bishop of *Bangor* in *Wales*, being in favour with King *Henry* I, had the Administration of the Abby of *Ely* granted him, on the death of *Richard* the last Abbot, who died in the year 1107: He had not been long there, before he revived the design, which had been first formed by the late Abbot, of converting that Abby into a Bishoprick; for which purpose, having solicited and obtained the King's approbation and consent, which was also followed by that of the Bishops and Nobility of the Kingdom, he undertook a journey to *Rome* in the year 1108, to solicit the Pope's consent; where meeting with like success, he returned to *England* with the Pope's Letters of recommendation, and his leave for erecting a new Episcopal See at *Ely*. This business however met with some delay, after his return, on account of some publick affairs that took up the King's attention about that time; but was happily accomplished and finally concluded at a Council held at *Nottingham* in the month of October 1109; when the King was pleased to grant his Royal assent, and his Charter for Converting the Abby of *Ely* into a Bishoprick, and erecting an Episcopal See therein, and for annexing to it the County of *Cambridge*, which had been part of the Diocese of *Lincoln*, and making it a separate Diocese for this new Bishoprick; as appears by the Charter itself above-cited;[1] and *Hervey* himself was at the same time nominated by the King, and fully translated to it, and soon after the Council was ended, repaired to *Ely*, where he was solemnly inthroned Bishop in his Cathedral Church, towards the end of the same year.

As soon as *Hervey* was in quiet possession of his See, he was very careful to support and maintain the rights and privileges belonging to it; and in the first place procured of the King a general Charter, confirming the liberties and possessions of his Church, as they stood at the time of King *Edward's* death, and were afterwards solemnly adjudged by the Court held at *Kenteford* in the reign of K. *William* the Conqueror.[2] He then made it his business to enquire more strictly into all affairs relating to the Church; and found that many disorders had occasionally been introduced; which he determined to use his utmost endeavours to remove. It appeared on inquiry that several estates and manors belonging to the Church, were in possession of Tenants, who pretended to hold them in their own right, and refused to perform any of those suits and services that were due; encroachments also had been made on the Liberties, by the power and influence of some great men; and the Custody of the Bridge leading into the *Isle*, was in the hands of those who held it against the will and consent of the Bishop. To remedy these disorders, and prosecute the rights of his Church; he took care to secure to himself the King's favour and protection; and by

[1] Appendix, Numb. VII. [2] Appendix, Numb. IX.

by the powerful assistance of his friends, and his own assiduous and personal application, he recovered, soon after his coming to the See, the Manor of *Hadham* in *Hertfordshire*, [1] from *Ranulf* Bishop of *Durham*, who had disseized the Church of it in the Reign of K. *William* II, and had kept possession ever since: he afterwards, on divers occasions and at different times, obtained grants of further privileges; and among others, exemption [2] of the Monks and their servants from Toll, Passage, and Custom throughout *England*, in purchasing timber, lead, iron, stone, and other materials for building and repairing the Church; also a Fair to be held at *Ely* 7 Days, viz. 3 days before the 23d of June, being the Anniversary of the Death of St. *Etheldreda*; on that day, and 3 days after. [3] He also recovered several Liberties and Immunities that had been intermitted, and procured the King's Writs and Charters for restoring and confirming them to the Church; some of which may be found in the Appendix, [4]

As some of the lands which were held of the Church by Knights-service were subject also to Castle-guard in the King's Castle of *Norwich*, and several sums of money were paid by the tenants for Livery, Ward-peny, and other works and operations exacted of them, for repairs of the Castle, and maintenance of the King's garrison there; by reason of which, the King's officers frequently gave the Bishop and his tenants much trouble and vexation; he was desirous at any rate of easing his Church from such kind of burdens: and though attended with considerable expense, he thought best at once to purchase of the King an exemption from all those duties and services: which the King accepted, and confirmed by his Charters, [5] and further granted that the whole of those duties and services which had been performed by his tenants in *Norwich*-Castle should be transferred to the *Isle of Ely*; so that for the future they should do the same in the *Isle*, at the appointment of the Bishop and his Successors, as they had formerly done in the Castle of *Norwich*.

ANOTHER burden of which the Bishop eased his Church in part, was that of Scutage; a customary duty paid to the King from all lands held by the tenure of Knights-service, in lieu of personal attendance in the King's Army; and generally set according to the number of Fees so holden, or sometimes at one gross sum. The Church of *Ely* had usually been charged with 100*l.* on that account whenever the King demanded that Service of his Subjects. But the Bishop thinking the Church over-rated, petitioned the King for redress; who was pleased, at the Bishop's request, to grant a Charter for remitting to the Church 40*l.* part of the said 100*l.* usually paid

[1] Appendix, Numb. x. [2] Appendix, Numb. xi, xii. [3] Appendix, Numb. xiii.—There were formerly two Fairs annually held at Ely, and both on the different Festivals of St. Etheldreda; one for 7 days, beginning 3 days before the 23d of June; the other on Oct. 17, the Anniversary of her Translation, and lasted 9 days; but the former has been changed, (by what authority I know not) to Ascension-Day: and the latter, (which is taken notice of by Matth. Paris,) [Hist. Angl. p. 652. Edit. Wats.] so long ago as K. Henr. 3d's time,) by modern custom begins on Oct 18, viz. St. Luke's Day.—There was formerly great resort to them; but these Fairs, like most others in the Kingdom, have been greatly on the decline of late years. [4] Numb. xiv, xv, xvi, xvii. [5] Appendix, Numb. xviii, xix.

paid for Scutage; and that for the future the Church should pay only 60*l.* whenever it should be demanded throughout *England*, and be quit of the said 40*l.* for ever.[1]

THESE advantages however, were not obtained to the Church, without the Bishop's paying largely to the King for them; as is evident from one of the original Rolls of the Exchequer in the reign of Henr. I. still extant, and cited by Mr. Madox;[2] in which are found several sums of money that our Bishop was indebted, and in part paid, to the King, for Grants of privileges and confirmation of Liberties, and on other accounts; and particularly 1000*l.* for the King's transferring the service of those who held of the Church by Knight's-service, from *Norwich-Castle* to the *Isle of Ely*; and 240*l.* for taking off the surcharge of 40*l* Scutage from the Church, &c. And probably, it was by the same means that he obtained *Chateris* Abby;[3] this was a *Benedictine* Nunnery, in the Advowson of the Crown, founded about the year 980, by the Lady *Alfwin*, Wife to *Ethelstan* Earl of the *East-Angles*, and Nurse to King *Edgar*, with the assistance and advice of her Brother *Ednoth* Bp. of *Dorchester*; but at this time reduced to very low circumstances; and the Bishop is said to have been induced, out of compassion to the Abbess and Nuns, to undertake their cause, and treat with the King for retrieving their affairs; who was pleased by his Charter to convey the Patronage thereof to him and to his Successors; under whose protection and support, it soon recovered; and continued in a flourishing state till the general dissolution of Monasteries in *England*.

IN regard to the temporal jurisdiction within the two Hundreds of the *Isle*, which was vested in the Church; *Hervey* as Bishop, was considered also as Abbot, and entitled to all the privileges, rights, and prerogatives that the Abbots had formerly enjoyed: for which reason, because the Abbots had always been in possession of that jurisdiction, or the executive part of it, in appointing officers and Ministers for the administration of justice throughout the whole *Isle of Ely*; he therefore claimed the sole exercise of that jurisdiction to belong to him and his Successors: which claim seems to have been allowed and confirmed by the King, as appears by his Writ directed to all the Barons or Frank-tenants of the two Hundreds of the *Isle*, that they attend the Bishop's Hundred-Courts, at the summons of the Bishop's officers, as they had usually done aforetime, that the pleas of the Church might not be delayed, nor right and justice obstructed for want of proper judges:[4] and they are ordered

[1] Appendix, Numb. XXI. [2] Mr. Madox, at the end of his History of the Exchequer, has added a dissertation on the most ancient Great Roll of the Exchequer now remaining; which had erroneously been adjudged to the 5th year of King Stephen; but proves to belong to K. Henry the 1st's reign; as he makes to appear by the following extracts; '—Herveius Episcopus de Ely reddit compotum de 7 marcis auri et dimidia, pro 'ministerio Willelmi nepotis sui. In thesauro 18*l.* pro 3 marcis auri; et debet 4 marcas auri et dimidiam.—'Et quater xx et 12*l.* et 10*s.*—Et idem Epus debet 100 marcas argenti pro quadam veteri conventione que 'facta fuit inter eum et Regem in Normannia.—Et idem Epus debet c *l.* pro placito quod fuit inter eum et 'Abbatem S. Edmundi et Abbatem de Ramesia.—Et idem Epus debet 240*l.* ut Rex clamet eum quietum de 'superplus Militum Episcopatus, et ut Abbatia de Cateriz sit quieta de Warpenna.—Et idem Epus reddit 'compotum de 1000*l.* ut Milites Episcopatus de Ely faciant Wardam suam in Insula de Ely, sicut faciebant in 'Castello de Norwic; In thesauro 364*l.* Et debet 636*l.*' Madox, ut supra, pag. 74. [3] Appendix, Numb. XXII. [4] '—ne placitum vel rectitudo Ecclesie remaneant pro penuria judicantium.' Appendix, Numb. XXII.—See also Numb. XXIV.

ed by the King to perform the same service to the Bishop, as they had usually done to his Predecessors the Abbots of *Ely*.

In the times preceding the Conquest, and for some time after, the whole revenues of our Abbies, and Cathedral Churches were in common to each Society: but the *Normans* introduced the custom of dividing the possessions of the Church between the Abbot or Bishop, and the other members thereof. Archbishop *Lanfranc* is said to have set the example in his own Church of *Canterbury*;[1] and was soon followed by most other Bishops in the Kingdom. With respect to those Cathedrals where Canons inhabited, they had usually distinct portions or prebends assigned them, consisting either in particular lands, or sums of money allotted them, or for the most part, of the Parochial Churches formerly belonging to the Cathedral, which were annexed to their Stalls; each Prebendary receiving the profits of his Church so annexed, and supplying their several cures by Vicars or Substitutes: but in the Conventual Cathedrals, the etates and possessions were divided between the Bishop and the Prior and Convent, who continued to enjoy their share in common as before. *Hervey* being settled in his Bishoprick, and judging it better and more convenient both for himself and the Monks, to have their esates separate and independent of each other, thought proper to apply to the King, whose approbation and consent were necessary to authorize and confirm a division: and the King accordingly issued out his Mandate,[2] by which he commands that the Monks should have a just portion and equal share of all things belonging to the Abby, according to established custom and agreeably to ecclesiastical justice; namely, of all the lands, possessions, dignities, and goods, that had at any time been given and granted by the faithful for their use and support, and which the Abby was in possession of when it was converted into a Bishoprick: and this division is ordered to be made on Oath, by good and lawful men of the Honour of St. *Etheldreda;* and the portion thus assigned to the Monks to be committed to writing, and thenceforth applied for their maintenance and support, and so freely and quietly to remain. In pursuance of this Mandate, the Bishop afterwards granted the following Charter, whereby the possessions of the Church were divided between the Bishop and the Monks.

'HERVEY[3] by the grace of God the first Bishop of *Ely*, to all the Sons of the 'Church as well present as future, greeting. Whereas by the providence of God the 'Abby of *Ely* was committed to my care, and the name of Abby being now sup-'pressed, it has by the authority of our Lord Pope *Paschal*, with the consent of '*Henry* our King, by and with the advice of his Nobles, been converted to the dig-'nity of a Bishoprick; I have therefore decreed to sever the necessaries of the Monks 'from those of the Bishop. And forasmuch as the necessaries of the Monks have 'been collected in common from all parts of the lands and possessions of the 'Church; fearing lest thereby, in time to come, matter and occasion of dispute and 'contention may arise; I have therefore decreed that the lands and possessions of 'the

[1] X Scriptores, col. 1311. [2] Appendix, Numb. xxv. [3] See the Charter in the Appendix, Numb. xxvi.

'the Monks, and those of the Bishop be separate; and they having given their assent, 'I do allow them the separate possession of the following things, to find them in ne- 'cessaries, and grant them so to continue for ever; unless my successors shall think 'fit to supply them more liberally. The names then of the Lands thus allotted 'them, are these; Within the *Isle, Sutton, Wicham, Wichford, Wintworth, Tirbritesei,* '*Stuntney* with the 23000 Eels appendant to that Manor; all the Offerings and Ob- 'lations at the mother Church, to furnish necessaries for the said Church; also the 'Church of *St. Mary in Ely,* with the lands, tithes, and all things to the same ap- 'pertaining; and particularly the whole tithe of my manor of *Barton*; one Dairy 'in *Beele;* and *Stretham,* which shall be divided into three parts, two of them to be 'applied to the Hostle for entertainment of Strangers, and the third part towards 'finding the Monks with necessaries; also Four weighs of Cheese ['quatuor pensas 'casei'[1]] in *Dereford,* and six weighs of Salt in *Terrington*;—moreover, the same 'allowance of wood as they had in the time of my predecessors from *Somersham* and '*Bluntesham*; one manse on *Bluntesham* bank, with 5 acres of land for stowage 'thereof, and 8 acres of meadow for pasturing the oxen that draw the wood; their 'vineyard also in *Ely,* as they were in possession of before I came to the Bishoprick; '—six fishermen with their manses, to fish in the waters where they used to do.— 'Without the *Isle,* in the County of *Cambridge, Haukeston, Newton,* [*Sceldford,*[2]] '*Meldeburn, Melreth, Swafham,* and 12 skeps of Wheat and Malt[3] due to the Church 'from the Heirs of *Hardwin de Scalariis.*—In *Suffolk, Bergham, Winston, Stoke, Mel-* 'ton, *Baldresey, Sudburn, Brightwell* with *Rixmere*;—also the Soke of the five Hun- 'dreds and half;— *Lakingheth, Undeley, Shepey, Fodesthorp,* to be at the disposal of 'the Monks, and 30000 herrings due from *Dunwich.*—I also grant them their ser- 'vants in their several offices, with their mansions.—Moreover, I allow them to have 'and freely to enjoy all manner of gifts, either made to them before I was Bishop, 'or in my time, or that shall hereafter be given to them, whether in Lands, or in 'Churches, or Tithes, or Fisheries, or in Money, or in any kind of revenue, that any 'of the faithful have already conferred or shall hereafter confer.—All the before- 'mentioned things, and moreover their Court do I grant them, with all the liberties 'and customs that are observed in those Manors that belong to my jurisdiction, 'without

[1] What a weigh of Cheese was in the reign of Henr. I, is uncertain; but by Stat. 9. Henr. 6. cap. 8. a weigh of Cheese was to contain 224 pounds: in modern times, 256 pounds is a weigh. [2] Lib Elien, vet. MS. [3] '12 Skeppe frumenti et brasei;'—This was a Corn-rent due to the Church, from the Heirs of Hardwin de Scalariis, out of the Manor of Schelford:—the question is, how much a Skep contained, and I apprehend it was 9 quarters London measure:—For in the reign of Henr. 3, this rent was exchanged by William one of the descendants of Hardwin de Scalariis, for 89 acres of arable land, and one acre of meadow of his Demesnes in Schelford; and in the conveyance those lands are said, 'Habendas et tenendas imperpetuum 'in liberum et certum escambium, pro firma quam Ego et Heredes mei debuimus per annum prefate [Eli- 'ensi] Ecclesie et predicto Conventui, de Schelford; scil[t]. 36 Quarteria frumenti, per mensuram *London.*— 'et 9 Quarteria de Braseo Ordei,—et 27 Quarteria de Braseo Avene,—et 36 Quarteria de Avena, totum per predictam mensuram.'—Here the whole rent is set at 108 quarters of corn, or 12 times 9 quarters.

'without any reserve or exception whatsoever: so fully that none of my Successors 'may at all intermeddle in their affairs; but rather faithfully and constantly support 'and maintain them in the full enjoyment of all their possessions.—But if any one 'seduced by his wicked mind, shall attempt to infringe, violate, or make null and 'void this our Constitution and Grant;—may he be condemned by God and all his 'Saints, and by us excommunicated, as much as may be, and excluded from all so-'ciety with the faithful, unless he repents.—So be it, So be it; Amen.'

THE Monks were greatly dissatisfied with this Charter; and complained that the Bishop had thereby given them only the worst of the lands, and reserved the best and most valuable part to himself and his successors; and so far from allowing a sufficiency for the usual number of 70 Monks, and their servants, and to keep up hospitality; that he had scarce left a maintenance for 40.[1] They had, it seems, been averse to the making any division of the Church-lands, and for having them continue in the same state as before the Bishoprick was erected; but the Bishop having procured the King's Mandate for dividing them, they were accordingly divided; and the Monks forced to take what was given them, and seemingly to acquiesce, in hopes, however, of a more ample allowance afterwards, and until a more equitable and canonical portion should be allotted them.[2] How far their complaint was just, cannot now be said with certainty; but that it was not quite groundless, appears from what *William of Malmesbury*, who lived at that time, speaks concerning the great revenues formerly belonging to the Church of *Ely*; 'You may judge, says he, of the 'value of it's ancient possessions by this; that though many of them have been taken 'away, and many are in the hands of intruders;—yet he who now presides there 'receives annually 1040*l.* into his own purse, besides what he expends in his own 'family, and in keeping up hospitality; but has scarcely allowed 300*l.* to the Monks.'[3] The King's Mandate for dividing the estates between the Bishop and the Monks, seems to direct an equal division;[4] and that to be made on oath: by what means, or under what pretences, it proved so unequal, as the Monks represent it, is not clear:—possibly the Bishop might reserve as much of the Monks share, as was sufficient to repay himself part of the great expenses he had been at, in purchasing of the King so many benefits and advantages to the Church.[5]

CERTAIN it is that *Hervey* made very advantageous terms for himself and his successors: However, with respect to the temporal jurisdiction within the Isle of *Ely*, the

[1] Lib. Elien. MS. lib. iii. cap. 23. [2] '—— Donec juxta Canonum scita ad usus illorum equa portio 'traderetur.' Ibid. [3] Malmesb. de Gestis Pontif. Angl. p. 293.—This is mentioned by Bishop Godwin, de Præsul. Angl. pag. 249, without taking notice whence he had it, and erroneously applied to Richard the last Abbot of Ely; but it is certain that the revenues of the Church were then in common, and were first divided by Bp. Hervey, there is no room to doubt, but Malmesbury hints at that Bishop. [4] '—— Precipio 'quod Monachi de Hely habeant de sua Abbatia justam portionem et equam divisionem secundum morem 'et jus ecclesiasticum in omnibus rebus, &c.—equanimiter eorum portio et res tocius Abbatie dividantur ab 'invicem, et per sacramentum bonorum et fidelium, &c.' Vid. Append. Numb. xxv. [5] So Walkelin Bp. of Winchester, who divided the revenues of that Church between himself and the Convent; yet retained in his hands the value of 300*l.* per an. of the Monks part, till the Church which he had begun to build, was finished. Angl. Sacr. vol. i. p. 278.

the sole administration thereof seemed naturally to fall to his share, as successor to the Abbots; but as the Monks had an interest in the profits arising from it, before the division of the revenues; so he afterwards allowed them all the profits from fines, forfeitures of their tenants, and all other casual advantages arising within their manors and estates, in as ample a manner as the Bishop enjoyed them in his manors and estates, and in the rest of the *Isle*. He discharged himself and his successors from any obligation to support, build, or repair the Fabrick of the Church, or any part thereof;[1] leaving it entirely to the care of the Monks, to be supported and maintained; but gave up towards it, all the offerings and oblations made at the several Altars in it.

He had a natural turn for business: the difficult and perplexed affairs of his Church, occasioned by the many encroachments made on it's Liberties by men in power, and exactions of the King's Officers, in violation of the privileges of the place; together with the division of all the lands, estates, and revenues of the Church, which was effected in his time, and by his means, afford sufficient proof of his abilities: he was active and persevering in his undertakings; and seems to have transacted all business of consequence by immediate and personal application to the King, who being frequently abroad, he divers times attended him in foreign parts, and by his interest and address, re-established the Liberties and Privileges of his Church, and freed it from many incumbrances in which he found it. He left his See rich, and possessed of much greater privileges, rights, and immunities than most others in the Kingdom.

In his last sickness, he expressed great desire of seeing *Gilbert* Bishop of *London*, (surnamed *Universalis*, from his rare accomplishments and skill in all parts of learning), to whom he was nearly related in blood; who accordingly came to *Ely* a little time before his death, to assist him in settling both his spiritual and temporal affairs. *Hervey* during his illness seemed desirous of taking upon him the monastick habit and profession,[2] but whilst he was preparing to enter on that state, and before he could accomplish it, he was prevented by death; which happened on the 30th day of August, in the year 1131. He was buried the next day in his Cathedral Church; having held his Bishoprick 22 years, wanting 6 weeks and 5 days.[3]

[1] Several of his successors however, though under no obligation to it, have at sundry times, of their mere liberality and zeal for the honour of God, thought fit to contribute largely to the repairs, ornament, and in several instances, to the enlarging or rebuilding parts of the Church. Bp. Geofry Ridel built the Western Tower, Eustachius the Galilee, Hugh Norwold added 6 arches to the east-end, and John Hotham rebuilt the 3 arches adjoining, towards the Dome. [2] Lib. Elien. MS. lib. iii. cap. 37. [3] MS. Harleian. in Musæo Brit, N° 258. Fol. 83.

II. NIGELLUS.

II. NIGELLUS. 1133.

AFTER the Death of *Hervey*, the King took into his hands the Temporalities of the See, and received the profits near two years: but in the year 1133, when the King was preparing to make a voyage into *Normandy*, (which proved his last;) he was prevailed on to permit several vacancies in the Church to be filled, before he went; one of which was the See of *Ely:* but, on condition that the Monks elected and received for their Bishop his Treasurer NIGELLUS;[1] he was at that time Prebendary of St. *Paul's London*, and Nephew of *Roger* Bishop of *Salisbury:* and was accordingly Confirmed at *Burnham*, June 27, and Consecrated at *Lambeth* on the 1st of *October* following by *William Corboil* Archbishop of *Canterbury*. Soon after his Consecration he came down to *Ely*, where he was received with extraordinary marks of respect and joyfulness; but the Office he held under the King, who was then gone into *Normandy*, made it necessary for him to reside at *London:* on which account he soon left the place, having first committed the care of his Diocese to one *Ranulph* a Secular Clergyman.

ON the death of King *Henry* I, who died in *Normandy* Dec. 1, 1135, *Stephen* Earl of *Bolougne* his Nephew took possession of the Crown, which had been settled on his Daughter the Empress *Matilda*. The part the Bishop of *Ely* took at that juncture, was to sit still, and wait for a more favourable opportunity of declaring his real sentiments: he even continued in the office of Treasurer[2] during the first part of *Stephen's* reign: in the mean time he took care to put the *Isle of Ely* into a state of defence, by building a Castle[3] at *Ely*, and repairing another at *Aldrey*, into which he put a garrison; but did not think fit openly to espouse the cause of the Empress, till the year 1139; and the occasion of it is too remarkable to be omitted. A general rumour prevailing at that time throughout the Kingdom, that *Matilda* was coming into *England* to assert her claim to the Crown;[4] it was suggested to *Stephen*, that the Bishop of *Salisbury*, and his two Nephews the Bishops of *Lincoln* and *Ely*, were favourers of the design, and their Castles intended for the reception of his enemies; and that the only way to avoid the danger, was to get possession of those Castles. Not long after, about the end of *June* that year, the King called a great Council to be held at *Oxford*, to which the Bishop of *Salisbury* was particularly summoned; who would willingly have excused himself on account of his age and infirmities: but as the King refused to admit of any excuse, he took with him, besides his own attendants, his two Nephews the Bishops of *Lincoln* and *Ely*, who also had with them a numerous train of Servants well armed, and came to

[1] Lib. Elien. MS. lib. iii. cap. 40. [2] Madox, Hist. Exchequer, pag. 54. [3] There are now no remains of this Castle, which was probably demolished in the reign of King Henr. II. when almost all others which were erected in K. Stephen's reign were ordered to be destroyed. X. Script. col. 1043.—However, one of the Wards of the City where it stood retains the Name, being called to this day Castle-Ward. [4] Malmesb. de Regibus Angl. pag. 181.—Floren. Wigorn. Continuatio, ad an. 1138, 1139.—X. Scriptores, col. 1345.

to the Council. Here it happened, that a quarrel arising between the retainers of the three Bishops, and those of *Alan* Earl of *Richmond;* many were wounded on both sides, and a Knight belonging to the Earl was slain. The King laid hold on the occasion to arrest all the three Bishops for breach of the peace; and for a pledge of their fidelity, insisted on their delivering up to him their Castles; and they were ordered to be kept in custody till they complied. But whilst the matter was in suspense, the Bishop of *Ely* found means to escape, and went to his Uncle the Bishop of *Salisbury's* Castle at the *Devizes*: the two other Bishops by threats and rough usage were brought to consent. As soon as the King was informed of what course the Bishop of *Ely* had taken, he took with him the Bishop of *Salisbury* and his Son *Roger*, who was the King's Chancellor, and went, and laid siege to the Castle: and as the place was strong and would take up much time to reduce it by force, he made use of this expedient to make himself master of it: A gallows was erected near the walls, and the Bishop of *Salisbury* and the Chancellor were led up to it; and word was sent to those within the Castle, that the Chancellor should be hanged, and the Bishop of *Salisbury* should neither eat or drink, unless it was immediately delivered up to the King.[1] Upon which the Bishop of *Ely* thought proper to surrender it, only on condition of having his liberty; and retiring to the *Isle of Ely*, he was there joined by some of the disaffected Barons, and some measures were taken for the defence of the place. But the King soon having information of their design, hasted thither with his forces; and with the greatest expedition collecting a number of boats together, with hurdles and planks upon them, suddenly passed the river with his Horse near *Aldrey*, and thereby made himself master of the place, before his enemies had time to recollect themselves, or make any resistance.[2] The Bishop had the good fortune to escape out of the *Isle* the night before, and made the best of his way to *Glocester*,[3] where the Empress, who arrived in *England* a little before, then resided. The Monks of the Church fearing lest this unlucky affair might turn to their ruin, resolved to meet the King; and throwing themselves at his feet, professed that they were in no wise concerned in this act of rebellion against him; and gave him such convincing proofs of it, that the King declared himself well satisfied of their innocence; and further, by a Charter dated at *Cambridge* a day or two after, he confirmed their liberties and possessions; but he seized the effects of the Bishop, and took into his hands all his revenues, both within and without the *Isle*.[4]

Not long after, the King being taken prisoner at *Lincoln*, the Bishop, with the assistance of some forces he received from the Empress, recovered the *Isle of Ely*, and was by her means fully restored to his Bishoprick. On his return to *Ely*, he was received by the Monks with the greater pleasure and respect; as there had for some time before been a disagreement between them and the Bishop, occasioned by the slanderous and false reports made of them by *Ranulph*, to whom the Bishop had committed the care of his Diocese: but *Ranulph* himself having been detected, and found guilty of endeavouring to raise disturbances in the State to serve his own private

[1] Ibid. [2] Lib. Elien. MS. lib. iii. cap. 58. [3] X. Scriptores, col. 1350.—Lib. Elien. MS. lib. iii. cap. 60. [4] Ibid. cap. 58.

private interest, was now fled from his charge through fear of being punished for his misconduct: whereby peace and mutual confidence between the Bishop and them was restored.

WHEN the war broke out again, on the King's recovering his liberty, the Bishop did not openly engage himself in it, but seemed rather to wait the event. In the mean time the haughty behaviour of the Empress, gave the King such advantage, that her cause became desperate; and the Bishop foreseeing that his persisting in his opposition, must inevitably bring him under great difficulties, without any real advantage to her affairs, endeavoured to make his peace with the King on the best terms he could; which was, not without great difficulty, brought about by the mediation of his friends.[2]

In the beginning of the year 1143, a Council was held at *London*, at which the King was present, and *Henry* his brother Bishop of *Winchester* presided as the Pope's Legate; one *Vitalis* a Clergyman preferred a Charge against the Bishop of *Ely*, for illegally dispossessing him of his Church; and the Legate seeming to countenance the charge, others were encouraged to accuse him for dissipating the goods of the Church, and spending them on his Soldiers, and as being a principal mover of sedition in the Kingdom: for which they appealed to him to answer the same before the Pope. As soon as the Council broke up, the Bishop thought proper to consult some of his friends, who were with the Empress in the Western parts of the Kingdom: and in his journey thither was near being surprised and taken prisoner by a party of the King's forces near *Warham-Castle*[3] in *Dorsetshire*; his horses, carriages, and baggage fell into their hands, among which was the whole costly furniture of his Chapel: the Bishop however escaped to the Empress's Court; and having finished his business there, set out for *Ely*, where he arrived safe, though not without great danger of being intercepted by several parties of Soldiers, who were roving about and plundering the Country. Towards the end of the same year,[4] he received a Summons from the Legate, in consequence of the above-mentioned appeal, to attend the Court of *Rome*: but the loss he had suffered at *Warham*, rendered him unable to undertake the journey without further supplies. On consulting with *Gocelin of Ely* and *William de Laventon* his Archdeacon, and others, they advised him to accommodate himself out of the Church treasury; and to obviate any discontent and murmurings of the Monks, to surrender to them the Manor of *Hadstock*, as a pledge for repayment of the money, within three months after his return.—Thus furnished and provided he set forward for *Rome;* where on his arrival, he fully refuted the charge of his adversaries, and received absolution from the Pope: the cause also of *Vitalis* was reheard, and the sentence passed on him by the Bishop for Simony, was confirmed.

DURING the time that the Bishop was at *Rome*, a party of the King's forces having formed a design of surprising the *Isle of Ely*;[5] the guards that were placed to defend

[1] Dialog. de Scaccario, Edit. p. Madox. p. 24. [2] Lib. Elien. MS. lib. iii. cap. 72. [3] Ibid. cap. 73. [4] Ibid. [5] Ibid. cap. 77.

defend it, invited *Geoffery de Magnaville* to their assistance, who had some time before left the King in disgust for dispossessing him of his Castles of *Walden* and *Plessiz*, and seized the Abby of *Ramsey* in *Huntingdonshire*, which he fortified against the King; and being thus put into possession of the *Isle of Ely* also, it awaked the attention of the King, who suspected that it was done with the consent or at least the connivance of the Bishop, though absent at that time at *Rome*; and therefore again ordered all his effects and possessions without the *Isle* to be seized, and disposed of them among his soldiers.

About the latter end of the year 1144, the Bishop returned to *England* with the Pope's confirmation of the Liberties and Possessions of his Church, and Letters of recommendation from the Pope to the King and Archbishop; but found all his affairs in great disorder and perplexity; and the King so much exasperated against him, that it was with difficulty he obtained the favour of appearing in his presence and delivering his Letters from the Pope: however at the intercession of some Nobles about the King, he was at length permitted to make his submission; nevertheless on condition of paying a fine of 300 Marks,[1] and surrendering up his Son as an hostage and pledge of his fidelity: after which he received the King's protection for his person and effects, and returned to *Ely*. He was at that time so reduced in his circumstances, as not to be able to raise a sum sufficient to pay the fine that had been set: and the treasures of the Church were so exhausted, that the Monks were not in a capacity of assisting him, without having recourse again to the ornaments of the Church; a great part of which they had already made use of, to supply their own urgent necessities, in the course of the war, in which they had been frequently pillaged: they were induced, however, to lend the Bishop the sum of 200 Marks, which they procured by stripping off more of the silver from the Shrine of St. *Etheldreda*, and parting with some other ornaments of the Church; for repayment whereof he confirmed to them the Manor *Hadstock* by his Charter, and settled it particularly for the repairing and ornamenting the aforesaid Shrine and Altar of St. *Etheldreda*.

In the latter part of King *Stephen's* reign, he seems to have lived retired; but had at length the satisfaction of seeing peace restored, and the succession of the Crown settled on *Henry* Duke of *Normandy* Son of *Matilda* the Empress, by a Convention of the States at *Westminster* in the year 1154, to which our Bishop occurs as a witness among many others.[3]

On *Henry's* accession to the Crown in the year 1154, he was again appointed one of the Barons of the Exchequer, and probably Treasurer: and as he was judged to have most exact knowledge and skill in the forms and proceedings of that Court; he was pitched upon and particularly instructed by the King, in reforming the many abuses that had been introduced into it during the late times of confusion; and had the honour of restoring that Court to it's former dignity and splendour.[4] He afterward purchased of the King for 400*l.* the Office of Treasurer, for his Son *Richard* at that time

[1] Ibid. cap. 81. [2] Ibid. cap. 85. [3] Rymer's Fœdera, vol. i. p. 13. [4] Dialogus de Scaccario, (published at the end of Mr. Madox's Hist. of the Exchequer,) pag. 24.

time Archdeacon of *Ely;* and he himself still continued to act as one of the Barons of the Exchequer for some time, whilst his Son sat in the same Court as Treasurer.[1]

SOME time in this reign, he founded a Hospital at *Cambridge*[2] for a Master and several Bretheren, to the honour of St. *John* the Evangelist; which continued under the patronage of his Successors the Bishops of *Ely*, till the year 1510, when the lands and site of it were surrendered up to the Executors of Lady *Margaret* Countess of *Richmond*, who thereupon founded the present noble and flourishing College of St *John* the *Evangelist*.[3]

WHEN he wholly retired from business does not appear; but in the year 1164, when the great quarrel happened between the King and A. Bp. *Becket*, about the Constitutions of *Clarendon*, our Bishop was hindered from attending the Court, having been lately attacked with the palsy;[4] though it seems he afterwards so far recovered, as to be able to attend to business,[5] and sat in the Court of the Exchequer the following year.[6] He continued Bishop of *Ely* near 36 years; and dying on Friday, May 30, 1169, was buried in his Cathedral Church on the Sunday following, by *William* Bishop of *Norwich*, near the Altar of the Holy Cross.

III. GEOFFRY RIDEL. 1174.

AFTER a vacancy of four years, GEOFFRY RIDEL, Chaplin to the King, one of the Barons of the Exchequer, and Archdeacon of *Canterbury*, was duly elected[7] by the Prior and Convent of *Ely* at *Westminster* on *May* 1, 1173, before *Richard de Lucy* Chief Justice of *England*, who gave his assent, in the absence of the King, who was then in *Normandy*.[8] He had been preferred to his Archdeaconry by A. Bp. *Becket* in 1163, on the King's earnest recommendation; and during the vacancy, was Custos of this See. Immediately after his election he went down to *Ely*, and was with much solemnity inthroned in his Cathedral Church on the 17th of *May* being *Ascension-day;*[9] and that before he was either Confirmed or Consecrated. Several other elections to different vacant Sees were made at the same time; and not long after *Richard* Prior of *Dover* was elected to *Canterbury*; but as there was a disagreement at that time between King *Henry* the Father and the young King *Henry* his Son; the latter opposed them all, as being made without his consent: whereupon an appeal was made to the Court of *Rome*; and the Elect of *Canterbury* going thither to obtain the Pope's Confirmation for himself and the rest of his Brethren, the young King sent over *Berter of Orleans*, as his Ambassador to oppose them.[10]—The Pope expected

[1] See Madox's Hist. of the Exchequer, pag. 743. [2] Parkeri Hist. Cantabr. pag. 24.—Godwin de Præsul. Angl. pag. 250. [3] The Bishop of Ely's Register B. pag. 244. [4] Gervasii Chron. col. 1350. [5] Madox Hist. Excheq. ut supra;—and his Formulare Anglic. in the Dissertation prefixed, pag. 19. [6] Our Author (Lib. Elien. MS. lib. iii. cap. 131.) remarks that in the latter part of his life, he was obliged to be carried about in a carriage by his Servant. [7] 'Ad instantiam Cardinalium Alberti et Theodini, Henricus rex 'Pater regis in Anglicana Ecclesia fieri liberas electiones et permisit et scripsit.' Radulf. de Diceto Ymag. Hist. inter X Script. col. 568. Angl. Sacr. vol. i. p. 301.—Matth. Paris Hist. p. 106. [8] Rad. de Diceto, ut suprà. [10] Rog. Hoveden Annal. pag. 538.

expected on this occasion that all the Elects should have appeared before him: and when he enquired particularly why the Elect of *Ely* was not there? *Berter* answered, My Lord, he has the Gospel-excuse:—What is that? said the Pope:—He has married a Wife, replied *Berter*, and therefore he cannot come.—Whether this was meant as a reflection on the Elect of *Ely*, as having been formerly married; or only spoke in regard to his See, is not easy to determine. Certain it is, that about that time many of the Clergy in the highest stations in the Church had been married men; only they were obliged, before their admission into holy Orders, to make a vow of celibacy: for instance, *Roger* Bishop of *Salisbury* had a Son who was Lord Chancellor in K. *Stephen's* reign; and *Nigellus* the late Bishop of *Ely's* Son *Richard* the King's Treasurer was Archdeacon of *Ely*, and in the next reign was promoted to the See of *London*; *Joceline* Bishop of *Salisbury's* Son *Reginald* was at this time Elect of *Bath*: And that the Elect of *Ely* had formerly been married seems probable, from the purgation of himself, that he made on his Confirmation, from those exceptions which were made to his character, before the Pope, by the young King's Ambassadors; namely, That he had neither by word or deed, or by writing in any wise procured or promoted the death of *Thomas* [*Becket*] the late Archbishop; neither had he, since his admission into holy Orders, been married or cohabited with any woman:[1] which seems to imply that he had formerly been married. However, after the return of the Archbishop from *Rome* he was Consecrated at *Canterbury*, with several others, Oct. 6, 1174. Before his promotion to the See of *Ely*, he had been employed in several embassies abroad, and particularly at the Court of *Rome*; and in the controversy between the King and *Becket* A.Bp. of *Canterbury* about the Constitutions of *Clarendon*, he took part with the King, and strongly opposed the proceedings of the Archbishop; for which he was excommunicated by him.

AFTER he was made Bishop, he continued in high favour with the King; who in his progress in the year 1177, came to *Ely*, and with many Bishops, Earls, and Barons, held there a great Council on the state of National affairs:[2] After his return to *London* he conferred the Abbey of *Thorney* on *Solomon* Prior of the Church of *Ely*. In the year 1179, he was appointed Chief of the King's Itinerant justices,[3] with four others, in *Cambridgeshire*, and seven other adjoining Counties. With regard to his Church, he recovered in the King's Court at *Windsor*,[4] from *Roger Bigod*, Earl of *Norfolk*, the service of six Knights-fees in *Suffolk*, and some other estates that had been alienated from the Church during the Civil Wars in King *Stephen's* reign: and procured of Pope *Alexander* III. a Bull of Confirmation of all the Lands, Possessions, and Liberties of the Church, dated the 20th of April, 1179.[5] He also repaired very elegantly with silver the two sides and part of the covering of St. *Etheldreda's* Shrine; gave several rich vestments; ornamented the Choir with paintings;

[1] Radulf. de Diceto Ymag. Aist. col. 581. [2] Chron. Joh. Bromton, col. 1126, 1128. [3] Rog. Hoveden Annal. Hen. 2. p 591.—'Dominus Rex Wintoniensem, Eliensem, Norwicensem Episcopos Archijusticiarios 'Regni, sed certis in locis constituit, &c. Radulf, de Diceto, ut supra, col. 606. [4] Registrum Ep. Elien. M. p. 89. [5] Ibid. p. 8.

paintings; and carried on the new work and Tower at the West-end of the Church, almost up to the top.[1]

He was nominated one of the Executors of King *Henry's* Will, which bears Date at *Waltham* A. D. 1182.[2] The King dying abroad in *July* 1189, our Bishop, among many others of the Bishops and Nobility, went down to *Winchester*[3] in great state, to wait the arrival of the new King. Whilst he was there, he was taken ill, and died a few days after, viz. on the 21st of *August* 1189. His Body was conveyed thence to *Ely* and interred in the Cathedral Church: And, as he died intestate, all his effects, consisting of Plate and Jewels to a great amount, besides 3200 Marks of Silver in ready money, were seized to the King's use.[4]

IV. WILLIAM LONGCHAMP. 1189.

Chancellor of *England*, was elected Bishop of this See Sept. 15, 1189, at a general assembly of the Lords Spiritual and Temporal at the Abby of *Pipewell*[5] in *Northamptonshire*; Consecrated at *Lambeth* Dec. 31, 1189, and inthroned Jan. 6. He was a *Norman*, and of low extraction, but raised by King *Richard* to be one of the greatest Subjects that we read of in this Kingdom. Upon the King's going to the Holy Land, he appointed him also Chief Justice of the Southern part of *England*, and Protector of the Realm; and that nothing might be wanting to him in Dignity, the Pope, at the King's request, and in consideration of one thousand pounds, constituted him Legate.[6] These Powers he is said to have exerted with great insolence, pride, and oppression: however, there is no doubt but it was chiefly his greatness that drew upon him the envy and hatred of the Nobility; his inflexible loyalty to his Prince whilst abroad, made him the more vigilant to guard against every step that was taken against his interest. *John* Earl of *Moreton* the King's Brother showing by all his actions, that he had an eye on the Crown, the Chancellor was the more watchful of him, so as to guard against that undue influence he was attempting to make on the minds of the people: which drew on him the resentment of that Prince: soon after his vigorous proceedings against *Geoffry* Archbishop of *York*, another of the King's Brothers, who had lately come into *England* contrary to his engagements to the King,[7] first gave his enemies an handle to raise the clamours of the people against him. Earl *John* laid hold on the occasion, and put himself at the head of that party of the Nobility which was disgusted; and they all loudly exclaimed against the pride and insolence of the Chancellor, and loaded him with all the grossest calumnies, true or false, that were most apt to irritate the populace against him. In the mean time, an assembly of the Lords being called, met together at St. *Paul's, London*, in an irregular and tumultuous manner; and

[1] MSS. Biblioth. Harleian. in Musæo Britan. N°. 258—et 3721. [2] Rymer Fœd. vol. i. pag. 57.—[3] Chron. Gervasii inter X. Script. col. 1549. [4] Ibid.—Matth. Paris Hist. pag. 127.—Matth. Westm. ad annum. [5] Hoveden, pag. 94.—Matth. Westm. ad annum.—Radulf. de Diceto, ad annum. [6] Ibid. [7] He had promised to the King on oath, whilst they were in *Normandy*, not to return into *England* before the expiration of three years. Hoveden, p. 95.—Chron. Joh. Bromton, col. 1171.

and several Articles of impeachment were preferred against him: and the Chancellor not daring to trust himself in such an assembly, they proceeded to sentence of excommunication; which had such an effect, that he thought it most convenient to provide for his own safety, and retire out of the Kingdom in disguise; but being discovered in his passage in woman's apparel, he was brought back to *Dover*, and treated with the utmost contumely and rigour, and there imprisoned. With great difficulty his enlargement was at length obtained by the intercession of other Prelates. Upon which he retired into *Normandy*, waiting the return of King *Richard*; and so far satisfied him of his innocence, that the King restored him to the highest degree of love and confidence; he returned into *England* 1194, and continued to hold the office of Chancellor to his death. In the year 1197, the King appointed him his Ambassador to the Pope; in his journey he fell sick, and died at *Poictiers* Jan. 30, and was buried in a Cistercian Abby called *Pymy* or *Pinu*,[1] his heart being brought to *Ely*, and there deposited in his Cathedral.

NOTWITHSTANDING the Character of this Prelate has been represented by most Historians in a very unfavourable light; yet there are Writers[2] of unquestionable credit, who describe him as a wise, generous, good-natured man; and one whose probity and personal merit alone recommended him to the King; and that the publick hatred he incurred, was the effect of envy and popular misconstruction, rather than of a conduct that could not be justified.

DURING his Regency, in order to strengthen the place of his Residence, he surrounded the *Tower of London* with a large and deep Foss, intending to flood it by a communication with the river *Thames*.

V. EUSTACHIUS. 1197.

A MAN of considerable learning,[3] Archdeacon of *Richmond*, Treasurer of the Church of *York*, and Dean of *Salisbury*, and Keeper of the Great Seal,[4] (in the absence of the Chancellor), was elected Bishop at *Walderoil* in *Normandy*,[5] by the Prior and Convent of *Ely*, summoned thither by the King for that purpose, being now advanced to the dignity of Chancellor; and was consecrated March 8, 1197-8, by *Hubert* Archbishop of *Canterbury*.[6] Being in high favour with the King he obtained certain privileges to himself and Successors, particularly of hunting in the Forest of *Somersham*. But upon the death of King *Richard*, he was displaced from the office of Chancellor, and *Hubert* Archbishop of *Canterbury* appointed in his stead. He was one of the Bishops who accepted from the Pope the employment of publishing the Act of excommunication of King *John*, and putting the Realm under an Interdict; soon after which he together with the Bishops of *London* and *Worcester* fled beyond Sea—and were outlawed. After various negotiations the King disgracefully sub-

[1] Radulf. de Diceto, col. 696.—Chron. Gervasii, col. 1597. [2] See Angl. Sacr. vol. i. pag. 302, et pag. 632, Note p. [3] Angl. Sacr. vol. i. p. 303. [4] Madox Hist. Exchequer, p. 53. [5] MS. Registrum Epi. Elien. A. fol. 39. [6] Radulf. de Diceto. col. 701.—Math. Paris Hist. pag. 162.

submitted to the Pope's Authority. And the Bishop of *Ely* returned, and received a Confirmation from the King of the privileges granted by King *Richard* I. and also the Patronage of the Abbey of *Thorney*, and died at *Reading*[1] Feb. 5, 1215, and was buried in his Cathedral Church near St. *Mary's* Altar, in the old Chapel of St. *Mary*.[2]

THE building of the West part of the Cathedral called the *Galilee* is ascribed to Him.[3] He also granted to the Convent a parcel of Ground, lying between their Refectory and the Gallery leading from the Bishop's Palace to the Cathedral, to make a Cellar; and gave much Plate and Ornaments to his Church, and appropriated the Churches of *Steuchworth* and *Melreth* to the use of the Convent: and left five Marks yearly for one Taper to be kept burning before St. *Mary's* Altar; and two Marks and a half for his Anniversary.[4]

AFTER the death of *Eustachius*, the Monks elected *Geoffry de Burgh* Archdeacon of *Norwich*; but before his election was published, they revoked it, and chose *Robert of York* for their Bishop; to whom the King refused his assent; however, having got possession of the place, he held it without Consecration near five years; and assumed to himself the disposal of all the Church-preferment and other rights of the See, as Bishop.

IT appears that *Robert* had taken part with *Lewis* the Dauphin of *France* against King *John*; and after the accession of *Henry* III, he went over into *France*; and there published false rumours of the King's death, to raise disturbances in this Kingdom, and promote an invasion. Whereupon the King wrote a most submissive and pressing letter to the Pope;[5] informing him that *Robert* had been preintruded into the See, in order to put *Lewis* into possession of the *Isle of Ely*, which he calls one of the best fortified places in the Kingdom;[6] and therefore beseeching him to take upon himself the care of providing a proper person for the See of *Ely* by his own authority. Accordingly the Pope commissioned *Pandulf* his Legate here in *England*, and *Stephen* Archbishop of *Canterbury*,[7] to cassate both Elections, and by apostolick authority, to prefer to the See of *Ely*.

VI. JOHN DE FONTIBUS, 1220.

ABBOT of *Fountains* in *Yorkshire*, who was consecrated at *London* Mar. 8, 1220,[8] by *Stephen Langton* Archbishop of *Canterbury*, and enthroned the 25th of that month in his Cathedral Church. He was a Man of unexceptionable Character,[9] and very kind to the Monks of his Church; to whom he gave the great tithes of all his Demesnes in *Hadham*, to be equally divided between the Monks and the Poor on his

[1] MS. Harleian, No. 258.—Angl. Sacr. vol. i. p. 633. [2] MS. Lambeth, No. 448. pag. 96. [3] MS. Harleian. ut supra. Angl. Sacr. vol. i. p. 634. [4] Ibid.—The Parochial Church of St. *Mary* in *Ely* was rebuilt in his time, and dedicated by him on St. *James's* Day; but the date is not mentioned. Registr. Epi. M. pag. 165. [5] Rymer. Fœdera. vol. i. p. 229. [6] —'Certum est enim, quod Civitas Elyensis est optima munitio 'Regni nostri; et quod dictus Robertus ibi extitit preintrusus, ut, sicut res se habuit, reciperetur ibi Dominus 'Lodovicus.' ibid. [7] MS. Harleian, No. 258. fol. 83, &c. [8] Matth. West. ad annum. [9] Ibid.

his Anniversary.[1] He also appointed the Rectory of *Witchford* to the use of the Convent; confirmed to them all the Grants of his Predecessors; and gave to his Church several rich vestments and ornaments: and having sat Bishop five years, eight weeks, and two days, from his Consecration; he died at *Dounham*, May 6, 1225; and was buried before the High Altar.[2]

VII. GEOFFRY DE BURGH, 1225.

BROTHER of *Hubert de Burgh* Chief Justice of *England*, a man of considerable learning, and Archdeacon of *Norwich*, who had been elected five years before, was again elected, and was consecrated at *London* by *Stephen* Archbishop of *Canterbury*, June 29, 1225.[3] He caused great part of St. *Etheldreda's* Shrine to be gilt, and gave a very large and valuable piece of plate for an ornament on the upper part of it;[4] and charged 300 acres of land in Wisbech, and 100 acres in *Elm*, (recovered from the waters in his time,) with one mark annual rent, towards finding a Taper constantly burning before her Altar.[5] In his time the Church of St. *Andrew* in *Cambridge* was given to the Convent by *Absalom* then Rector and Patron of the same; and was by this Bishop soon after appropriated to the Sacrist office.[6] He also appropriated the Rectory of *Littleport* to the Hospital of St. *Mary Magdalene* in *Ely*; and gave the Convent 120 acres of land in *Bluntesham* for his Anniversary.[7] He died Dec 17, 1228, and was buried in his Cathedral Church on the North-side of the Choir.[8] Upon his death, the King according to custom, took possession of the Temporalties of the See: And *Roger de Brigham* Prior of the Church dying soon after, the King also took possession of the revenues of that dignity; which being contrary to custom, the Monks remonstrated: and the King taking the case under examination, ordered the Priory to be restored to the Monks; after which they were permitted to proceed to Election, which fell upon

VIII. HUGH NORTHWOLD, 1229.

ABBOT of St. *Edmundsbury*, who was consecrated on *June* 10, 1229.[9] Whilst he was Abbot, he was one of the King's Itinerant Justices in the County of *Norfolk* in the year 1227;[10] and after he was made Bishop, he was sent Ambassador, with others, to *Raymund* Earl of *Provence*, to conclude a contract of Marriage between the King and *Alienora* his Second Daughter, Sister to the Queen of *France*, and to conduct her to *England*.[11]

His

[1] MS. Regist. Epi M. p. 168. [2] —'in pavimento, coram magno Altari, ad pedes Johannis de Crauden.' MSS. Cotton, Titus. A. 1. et Harleian. No. 3721. MS. Harleian. No. 258. [4] Ibid. [5] MS. Regist. Epi Elien. M. p. 175. [6] Ibid. pag. 175, 176. [7] Ibid. [8] MSS. 258, 3721. in Biblioth. Harleian. [9] Matth. Paris Hist. pag. 306.—Matth. Westmon. ad annum. [10] MS. Wren, de rebus Eccles. Norwic. [11] He set out about the end of October 1235, and returning with the Princess, landed at Dover before the middle of January: the King meeting her at Canterbury, the Nuptials were there solemnized with great joy and magnificence on Monday, the 14th, and her Coronation at Westminster on the Sunday following. Rymer. Fœdera, vol. i. p. 344, 346, 351.—Matth. Paris Hist. p. 354.

His publick and secular employments did not hinder him from attending chiefly to the duties of his function. In his Episcopal Character he was one of the most eminent examples of piety and virtue in his time; great commendations are bestowed on him by a contemporary Historian,[1] for his religious course of life, his hospitality, and liberality to the poor: Besides this, he was a generous benefactor to the Monks of *Ely*, by adding to their revenues, and confirming to them all the former grants of his Predecessors:[2] He also, with their consent, enacted several Statutes for the better government of the Convent:[3] He also united the two Hospitals of St. *John Baptist* and St. *Mary Magdalene* in *Ely*; gave them Statutes and a Rule, and put them under the immediate government of the Sacrist of *Ely*, as the Bishop's Vicar; reserving to himself and Successors, the power of admitting and displacing the members; by his ordinance the Hospital was to consist of 13 Chaplains and Brethren, who were to have a common Refectory and Dormitory, and wear a uniform habit. And for the advancement of Academical learning, he placed some Scholars and Students in the Hospital of St. *John* the Evangelist in *Cambridge*, then belonging to the patronage of the Bishops of *Ely*; and incorporated them with the former members:[4] in which state they continued till about the year 1280; when not agreeing well together, *Hugh Balsham*, Bishop of *Ely*, removed these Scholars to his new foundation near St. *Peter's* Church without *Trumpington-gates*. He also augmented the revenues of his See, by the purchase of the Manor of *Bramford* in *Suffolk*, with the advouson of the Churches of *Westerfield* and *Whittenton*, now *Whitton* annexed, and the Manor of *Toterige* in *Hertfordshire*;[5] both which he settled on his Successors; who were to pay out of the profits 20 Marks yearly to the Four Chaplains of the Chantry[6] he had founded in the Cathedral, to pray for his Soul and the Souls of King *Henry* the

[1] Matth. Paris Hist. pag. 767. [2] Confirmavit iis speciatim 30 Marcas de Eccles. Meldburn, 10 Marc. de Eccles. Haukeston, et Ecclesiam de Sutton ad hospitalitatem sectandam, et Ecclesiam de Wicham ad vestimenta Monachorum, quas eis dederat; Salvis Vicariis dictarum Ecclesiarum; confirmavit etiam eis 280 acras, quas eis dederat in Wisebech, and 200 acras quas de licentia ejus emerant in Leverington, and 100 acras in Berking, quas assignaverat ad Anniversarium suum, cum aliis redditibus, et 30 acras in assarto de Somersham, et 1 marc. reddit. quam emerat de Henrico Muschet in Ely, and 30 acras in Pulham, &c. et omnia alia quæ habuerunt de dono Epi sicut Cartæ ipsius plenius testantur.—Vide Cartam ipsam in Regist. Episcopi Elien. A. pag. 83. [3] MS. Registr. Epi Elien. A. pag. 73. [4] So Parker in his Σκελετὸς Cantabr. MS. Coll. Caio-Gonvil, p. 35. which seems more probable than that Hugh Balsham first placed these Scholars in that Hospital; for afterwards, in the year 1340, a dispute arising between the Master and Brethren of the Hospital, and the Master and Scholars of Peter-house, about the right to the patronage of St. Peter's Church; the matter was referred to Bishop Montacute's arbitration, who adjudged it to the Scholars. Registrum Montacute, Fol. 17.—And it is there said, among other things, 'Et Magister et Scolares predicti exhibuerunt Litteras Dni Hugonis de Balsham dudum Epi Elien. et alia documenta, per que constitit evidenter, quod predicti Scholares Domus Sti Petri, dudum fuerunt unum corpus, &c. una cum Fratribus Hospitalis Sti Johannis, Ecclesias appropriatas, et bona, &c. in communi habentes, et *per longa tempora* simul in eodem Hospitali degentes; processu vero temporis inter ipsos Fratres et Scholares discordiæ materia suscitata, predictus Prædecessor noster dicti Hospitalis Fundator et Patronus ad procurationum tunc Fratrum Hospitalis ejusdem, et de consensu Scolarium predictorum, &c. dictum corpus divisit, &c. ipsosque Scolares transtulit ad Hospitia juxta Ecclesiam Sti Petri predictam, ubi nunc morantur, &c.' ibid. [5] MS. Registrum Epi Elien. M.—pag. 187. 188. [6] This was afterwards called the *Chantry on the Green*, from the place where these Chaplains had their habitation; which was opposite to the Palace, on the Site whereof now stands the House of John Waddington Esq.

the Third and *Alienora* his Queen, and their Children, and the Souls of the Bishops the Monks of *Ely*, and of all their Benefactors: and that this Service might not be interrupted, he obtained a grant from the King, for reserving at all times those 20 Marks, for the use of his Four Chaplains, in the Vacancy of the See, whenever the Temporalities should come into the King's hands.

In the year 1235 he began the foundation of that magnificent part of the Cathedral at the East-end consisting of six Arches, called the Presbytery; which work he continued till the year 1251. The expense of this Fabrick was 5350*l.* 18*s.* 8*d.* He also finished the great Western Tower with a lofty Spire of timber covered with lead; this spire was taken down in the reign of *Henry the Sixth*, when the Tower was raised with stone-work about 64 feet higher, and put into the present form; he likewise rebuilt a great part of his Episcopal Palace in *Ely*; and at *Ditton*, *Shipdam*, and almost all the other Manor-houses belonging to his See, he expended large sums in rebuilding and repairs.[1]

On *September* 17, 1252, the Whole Church was dedicated with great solemnity, to the honour of St. *Mary*, St. *Peter*, and St. *Etheldreda*:[2] and on this occasion he had the honour of entertaining the King himself, Prince *Edward* his Son, and many of his Nobles and Prelates, most magnificently. He died at *Dounham*, Aug. 6, 1254.[3] and was honourably buried behind the High Altar at the feet of St. *Etheldreda*, in the middle of the Presbytery, which he had lately built; and into which he had solemnly translated the Reliques of St. *Etheldreda*, *Withburga*, *Sexburga*, *Ermenilda*, and of St. *Alban*.[4] His monument was a raised one of grey marble, with his effigies curiously carved, in his episcopal habit, and as it were inthroned or installed; at the head were angels supporting a Crown of Glory; on the sides of the Stall were carved, on the right hand a King, an Abbot, and a Monk; on the left, St. *Etheldreda*, an Abbess crowned, and a Nun; and at the foot of the Stall, the story of St. *Edmund's* Martyrdom: alluding to the founding the Church of *Ely*, and St. *Edmund's* Abby, over which he had presided. This Monument which stood close by St. *Etheldreda's* Shrine, was probably removed at the time when that Shrine was demolished; and the effigies being casually laid on Bishop *Barnet's* Tomb,[5] has by the incurious been taken for the effigies of that Bishop.

IX. WILLIAM DE KILKENNY, 1254.

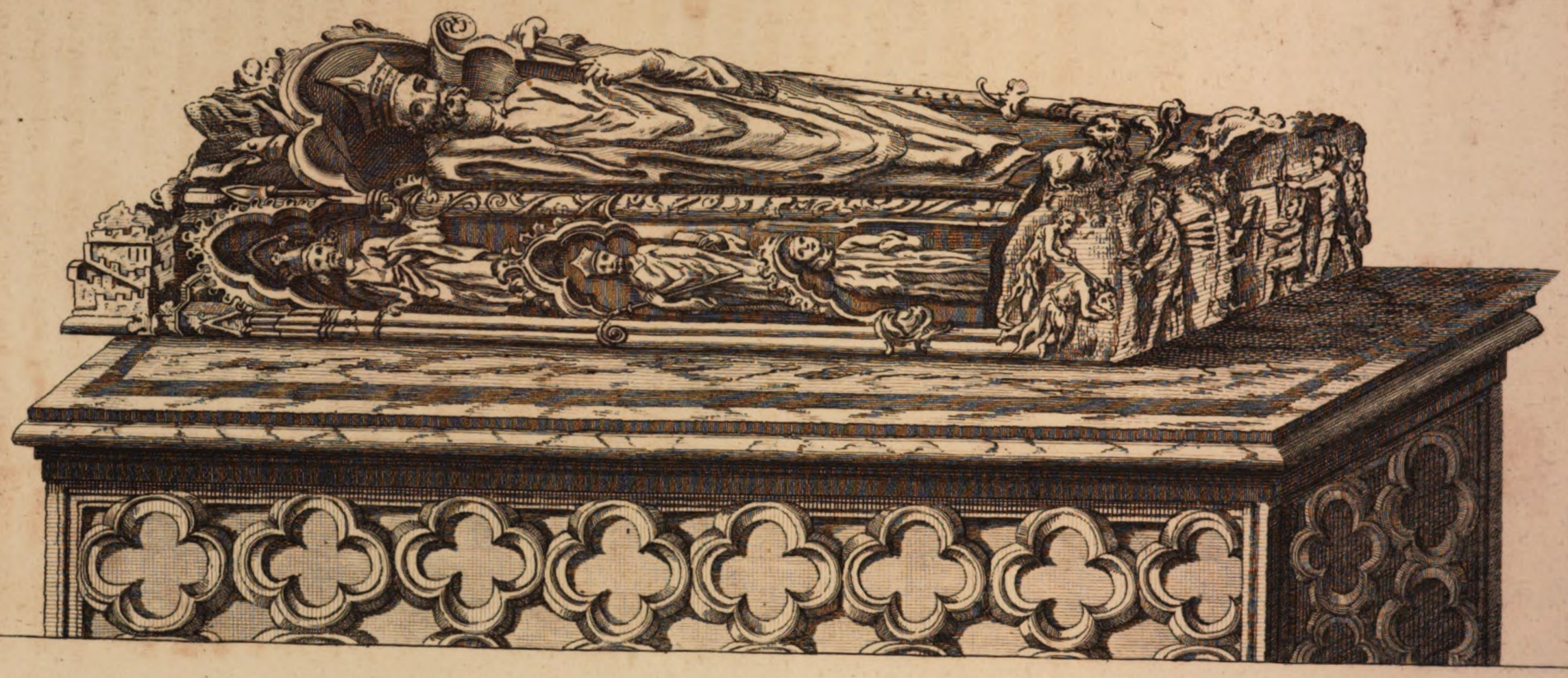
ARCHDEACON of *Coventry* and the King's Chancellor,[6] was elected at *Ely* by the Convent about the middle of *October* 1254, and was consecrated at *Bolovse* in *Savoy* by *Boniface* Archbishop of *Canterbury*, then resident in that country, of which he was a native, *August* 15, 1255,[7] an act of Consecration unprecedented in any case of *English* Bishops. On his advancement to this See, he laid down the Office of Chancellor, which he had discharged in the most unexceptionable manner.[8] During the short time that he presided at *Ely*, he appropriated to the Convent there, the

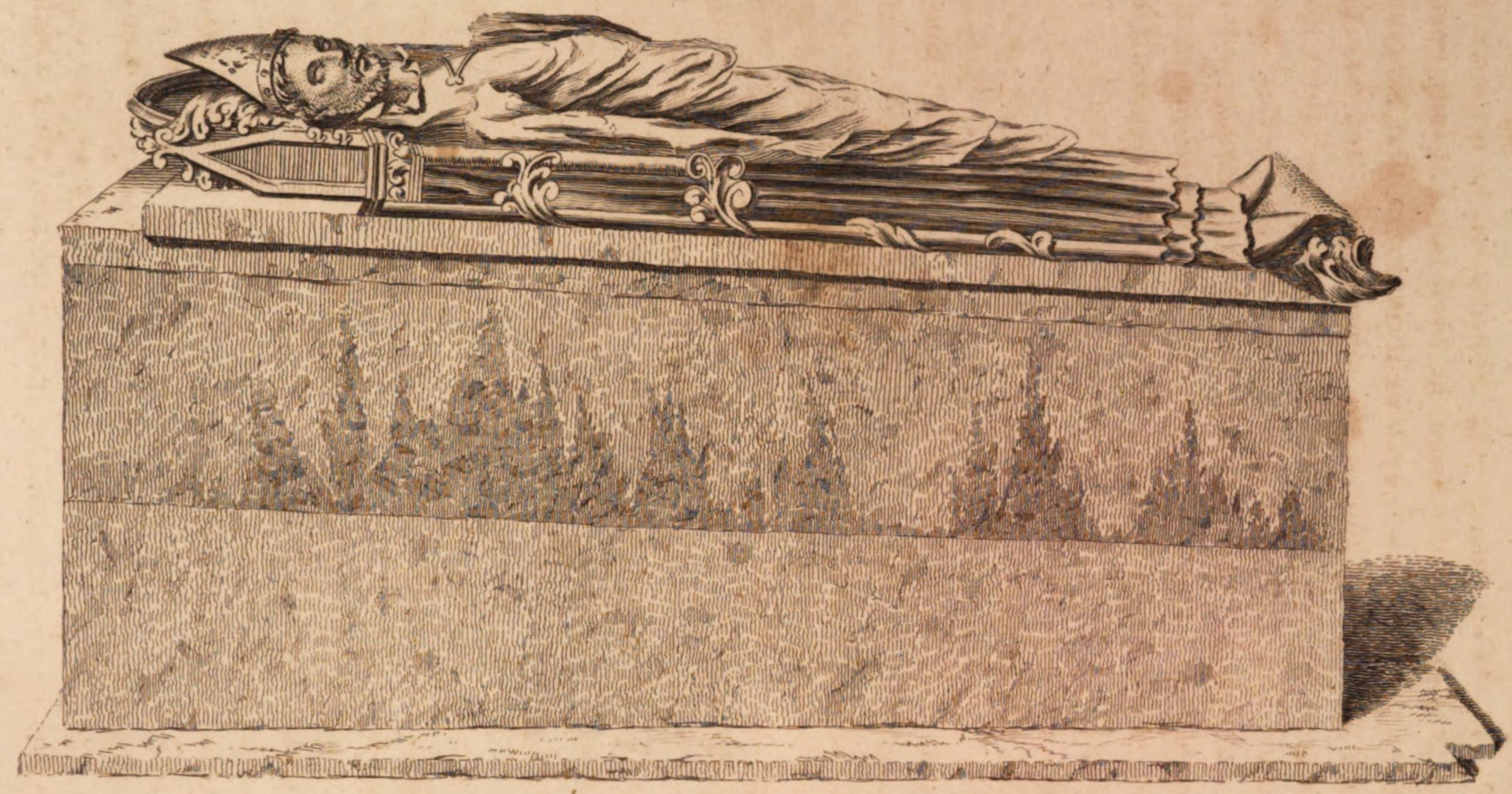
[1] MSS. Harleian. No. 258, et 3721. [2] Ibid. [3] MS. Harleian. 258. [4] Ibid. [5] Plate XV. [6] Rymer Fœd. vol. i. p. 488. [7] Matth. Paris Hist. p. 782.—Matth. Westm. ad annum. [8] Madox Hist. Excheq. pag. 48.

Plate. XV.

Viro Rev.^do Johanni Nicols S.T.P. Canonico Elien: Barnet jamdudum Epi Elien: æri incisum, olim Epi Elien: et Presbyterii Fundatoris, cujus sumptibus hoc Monumentum Johannis et hanc Effigiem Ven: Hugonis de Nornold grato animo D.D.D. Jacobus Bentham.







Viro Rev.^do Barnard Garnett S.T.P. Canonico Eliensi  *hoc Monumentum Patris venerab. Willi Kilkenni*
olim Episcopi Eliensis. Sumptibus suis in ære incisum, grato animo D. D. D. Jacobus Bentham 1766.

the Churches of *Meldburn* and *Swafham*, for the increase of hospitality. He had the character of a modest, faithful, and well-learned man, and very eminent as a Canonist and Civilian.[1] In 1256, being sent Ambassador to negotiate a treaty between our King and *Alfonso* King of *Spain*, he lived but just long enough to finish that business; for the Treaty was signed by him at *Sugho* in that Kingdom, Sept. 20, 1256,[2] and he died on the 22d or 23d of the same month, and was there buried; his Heart was conveyed to *Ely*, and deposited in the Presbytery on the north side, between two pillars near the High Altar; where we still see a Monument[3] or Cenotaph, which was erected to his Memory. He left to the Convent by his Will, 200 Marks[4] for founding a perpetual Chantry of Two Chaplains in the Cathedral Church: And gave to the Priory of *Barnwell* 200 Marks, for founding two Divinity Exhibitions at *Cambridge*.[5]

X. HUGH DE BALSHAM, 1257.

UPON the death of *William de Kilkenny*, the King granted the Convent licence to elect, and recommended *Henry de Wengham* his Chancellor to be elected into the Bishoprick: But the Monks were determined rather by their regard towards the personal merits of HUGH DE BALSHAM their Sub-Prior, and chose him. The King being exasperated upon this occasion, gave free liberty to *Johannes de Walerannus*, who had the custody of the Temporalities during the vacancy, to commit great waste and havock throughout the Woods, Lands, Fisheries, and Villages belonging to the Bishoprick, with grievous exactions on the Tenants; and refused to confirm the Election with his consent: though the Chancellor in consideration of the known worth of HUGH DE BALSHAM expressed his readiness to decline his pretensions.[6]

UPON his seeming indifference, the King and the Archbishop of *Canterbury* laboured earnestly to get *Adam de Marisco* a Minorite Friar elected. However, HUGH, in consequence of an order made by the Court of *Rome*, that every Bishop Elect should make his personal appearance at *Rome*, though at an immense expense, prosecuted his Appeal thither; and obtained of Pope *Alexander* a Confirmation of his Election: and was accordingly consecrated by the Pope, *October* 14, 1257. This Appeal to the Court of *Rome* was first made by the King's Proctors, who found that the Archbishop intended, after cancelling the Election of HUGH, to provide or substitute another in his room, upon the pretence of a Divolution to himself as Archbishop.[7] It appears from the authority just cited, that the custom of this Convent was for the whole Body to elect Seven, as their Proctors; after which these Seven proceeded to the Election of the Bishop.

SOON

[1] Matth. Paris Hist. pag. 769. [2] Rymer Fœd. vol. ii. p. 84, 85, 86. [3] Plate XVI. [4] MSS. Harleian. 258, 3721. [5] This Mr. Baker supposes to have been one of the first endowments for Exhibitions. See his MS. Hist. of St. John's College Cambridge in the British Musæum. [6] Matth. Paris Hist. p. 812. [7] Ex Decret. Pap. excerpt. in MS. Epi M. p. 37.

Soon after his return from *Rome*, in the year 1258, 42° *Henr.* III, he sued the Master of the Knights Templars, before *Hugh Bigot* Justiciary of *England*;[1] for his right of Hostilage in the New Temple; when he set forth, that *Hugh Norwold* and *William de Kilkenny*, and others his Predecessors had, and were in rightful possession of Hostilage there, whenever they came to *London*; and particularly the Use of the Great Hall, the Chapel at the entrance into the Hall, Chambers, a Kitchen, Pantry, Buttery, a Cellar for wine throughout the year, a Stable, and all other easements to the said Hostilage belonging; with free ingress and egress at all times; of which the said Master had disseised him, and denied him entrance: and laid his damage at 200*l.* The event was, the Bishop recovered his right, with Costs.

During his Episcopate, we find a dispensation granted by the Pope to the Monks of *Ely*, in consideration of their Cathedral Church being situate on an eminence, and exposed to cold and sharp winds; to wear Caps suited to their Order.[2] In the year 1268, the Bishop issued out an Order to his Archdeacon to summon all Parish Priests, &c. to repair to the Cathedral once a year in Whitsun-week and pay their Pentecostals, and to exhort their Parishioners to do the like; under pain of Ecclesiastical Censures.[3] It was this Bishop that settled the Distinction of Jurisdiction between the Chancellor of the University of *Cambridge*, and the Archdeacon of *Ely*, in 1276.[4]

He purchased for himself and Successors Bishops of *Ely*, the Manor of *Tyd*,[5] which he annexed to his See: he also purchased the Patronage of Three Churches, viz. *Beckswell* in *Norfolk*, and *Hinton* and *Conington* in his own Diocese; and these he settled on his Successors, in recompence for Three Churches belonging to his See, which he had appropriated; namely, *Wisebech* and *Foxton* to the use of the Convent of *Ely*, and *Triplow* which he had assigned to his Scholars residing in *Cambridge*.[6] In the year 1280, from his affection to Learning, and respecting the state of the poor Scholars in the University of *Cambridge*, who were much put to it for conveniency of lodging, from the high rents exacted by the Towns-men;[7] he obtained a Licence from King *Edward* I, for founding a College of Students or Scholars there, *secundum Regulam Scolarium Oxon. qui de Merton cognominantur*:[8] intending at first, as it should seem, to have converted the Hospital of St. *John* in *Cambridge*, where some Scholars under the patronage of the Bishops of *Ely*, then resided,[9] into a College; but afterwards, seeing occasion to alter his design, he removed these Scholars to two Hostles near St. *Peter's* Church without *Trumpington-Gate*; and by an Instrument dated *March* 31, 1284,[10] ordained that they should for ever be styled *The Scholars of the Bishops of Ely*; and put them into immediate and perpetual possession of those Two Hostles, and of St. *Peter's* Church before-mentioned, with the tythe of the two Mills thereto belonging; all which the Brethren of the Hospital before used to have; and to which ordinance of the Bishop they submitted. And that the Brethren of the Hos-

[1] MS. Cotton. Claudius. C. 11. fol. 328. b. [2] Regist. M. p. 41. [3] Ibid. pag. 195. [4] MS. Epi Elien. A. fol. 104. [5] MS. Registr. Epi Elien. R. fol. 228. [6] MS. Harleian. 258. [7] Additions to Camden [b] col. 412. [8] Pat. 9. Ed. 1. m. 28. [9] Vide supra pag. 147. Note 4. [10] MS. Harleian. 258.

Hospital might not be losers by this appointment; he further ordained that they should have certain Rents, and several Houses near to their Hospital, which he had before assigned to his Scholars. By his last Will he left to his Scholars many Books in Divinity and other Sciences; and 300 Marks for erecting new buildings; with which sum they purchased a piece of ground on the South-side of the said Church, where they built a very fine Hall.[1] This was the first endowed College in *Cambridge*. The University, in grateful respect to his memory, by an Instrument dated at *Cambridge* 7 Kal. Jun. A. D. 1291, and sealed with the University Seal; obliged themselves annually to celebrate a solemn commemoration of his Obit.[2] He died at *Doddington*, June 16,[3] 1286, and was buried the 24th of the same Month in his Cathedral Church, before the High Altar, by *Thomas de Ingoldesthorp* Bishop of *Rochester*.

XI. JOHN DE KIRKEBY, 1286.

THE Prior and Convent having received the King's licence to elect a new Bishop, dated at *Paris*, July 8, anno 14°.[4] JOHN DE KIRKEBY, Canon of *Wells* and *York*, Archdeacon of *Coventry*, Dean of *Winburn* in *Dorsetshire*, and Treasurer to King *Edward* I, was by them elected *July* 26, 1286: he was at that time only Deacon; was ordained Priest by Archbishop *Peckham* at *Feversham*, *Sept.* 21, and consecrated the day after at *Canterbury*.[5] In the latter part of the reign of *Henry* III, he had been Keeper of the Seal;[6] which office he held at the time of that King's death:[7] before his advancement to the See of *Ely*, he had been elected Bishop of *Rochester* in 1283; but declined accepting of that dignity, as appears by an act of renunciation dated *June* 16, that year.[8]

HE is said to have involved himself too much in secular affairs, so as to have neglected his Pastoral function; and in the exercise of his office of Treasurer was generally thought to have carried his power to excess: In the year 1289, whilst the King was abroad, he demanded of the Parliament an Aid, in discharge of the King's expenses for three years past in *France;* which the Nobles resolutely, by the mouth of the Earl of *Glocester*, refused to grant till after the King's return home: Upon which the Treasurer by his own authority demanded and levied heavy contributions from the Cities, Burroughs, and the King's Demesnes throughout the Kingdom.[9] However, he was a considerable Benefactor to the Church of *Ely*, by giving to the Convent a certain Inn called *Le Bell*, opposite to the Friers Minors in *London*, for celebrating his Anniversary; and by his Will left to his Successors a Messuage, and nine Cottages situate in the Suburbs of *London* in *Holbourn;*[10] which Messuage became thenceforth the Capital Mansion of the Bishops of *Ely*.[11]

IN

[1] Ibid. [2] Registr. Coll. Sti Petri, fol. 27. [3] MSS. Harleian. 258, et 3721.—diem autem 15, nonnulli MSS. ponunt. [4] MS. Regist. Epi M. pag. 119. [5] MS. Cotton. Titus. A. 1. [6] Madox Hist. Exchcq. pag. 49. [7] Rymer Fœd. vol. i. pag. 888. [8] Angl. Sacr. vol. i. p. 352, Note o. [9] Chron. T. Wikes, pag. 117. [10] MS. Regist. Epi R. fol. 214.—MS. Cotton. Claudius, C. 11 fol. 345, &c. [11] This estate was so much enlarged and improved, by purchases of land and other buildings made by his Successors; that the whole, consisting of Buildings, gardens, pastures, and enclosures, contained about 20 acres, in the reign of Queen Elizabeth.

In the Spring of the year 1290, having been attacked with an acute fever: he seemed afterwards to be so well recovered, as to be thought past danger; but venturing out too soon, and not taking proper care of himself, in a few days he had a relapse, which proved fatal to him. He died at *Ely, March* 26, 1290, and was buried (*Ralph de Walpole* Bishop of *Norwich* performing the funeral office), in his Cathedral Church before the Cross, on the North-side of the Choir, and near the Altar of St. *John Baptist*.

XII. WILLIAM DE LUDA, 1290.

Prebendary of Saint *Paul's London*, and of *York* and *Lincoln*, Archdeacon of *Durham*, Dean of St. *Martin's le Grand London*, and Keeper of the King's Wardrobe, was elected Bishop by the Convent *May* 4, 1290, and the same Month ordained Deacon, and confirmed by *John Peckham* Archbishop of *Canterbury*, and by him ordained Priest at *Bocking* in *Essex, Sept.* 13; on the 1st of *October* following, he was consecrated Bishop in St. *Mary's* Church in *Ely*, and the same day inthroned in his Cathedral Church: at this Consecration the Archbishop was assisted by Seven of his Suffragan Bishops, *Robert Burnel* Bishop of *Bath* and *Wells*, the King's Chancellor, *John de Pontys* Bishop of *Winchester*, *Oliver de Sutton* of *Lincoln*, *Ralph de Walpole* of *Norwich*, *William de la Cornere* of *Salisbury*, *Peter* Bishop of *Exeter*, and *Amian* Bishop of Saint *Asaph*.[1] The occasion of this extraordinary assembly of Bishops at that time, was a Provincial Council or Convocation of the Clergy, which the Archbishop had some time before summoned to meet at *Ely* on the 2d of *October*, to consider about an Aid or Subsidy to be granted to the King: accordingly the Bishops, and the Clergy by their Proctors, met in the Chapter-House at *Ely* the day after the Bishop of *Ely's* Consecration, and gave the King a *Tenth* of all their spiritual goods for one year.[2]

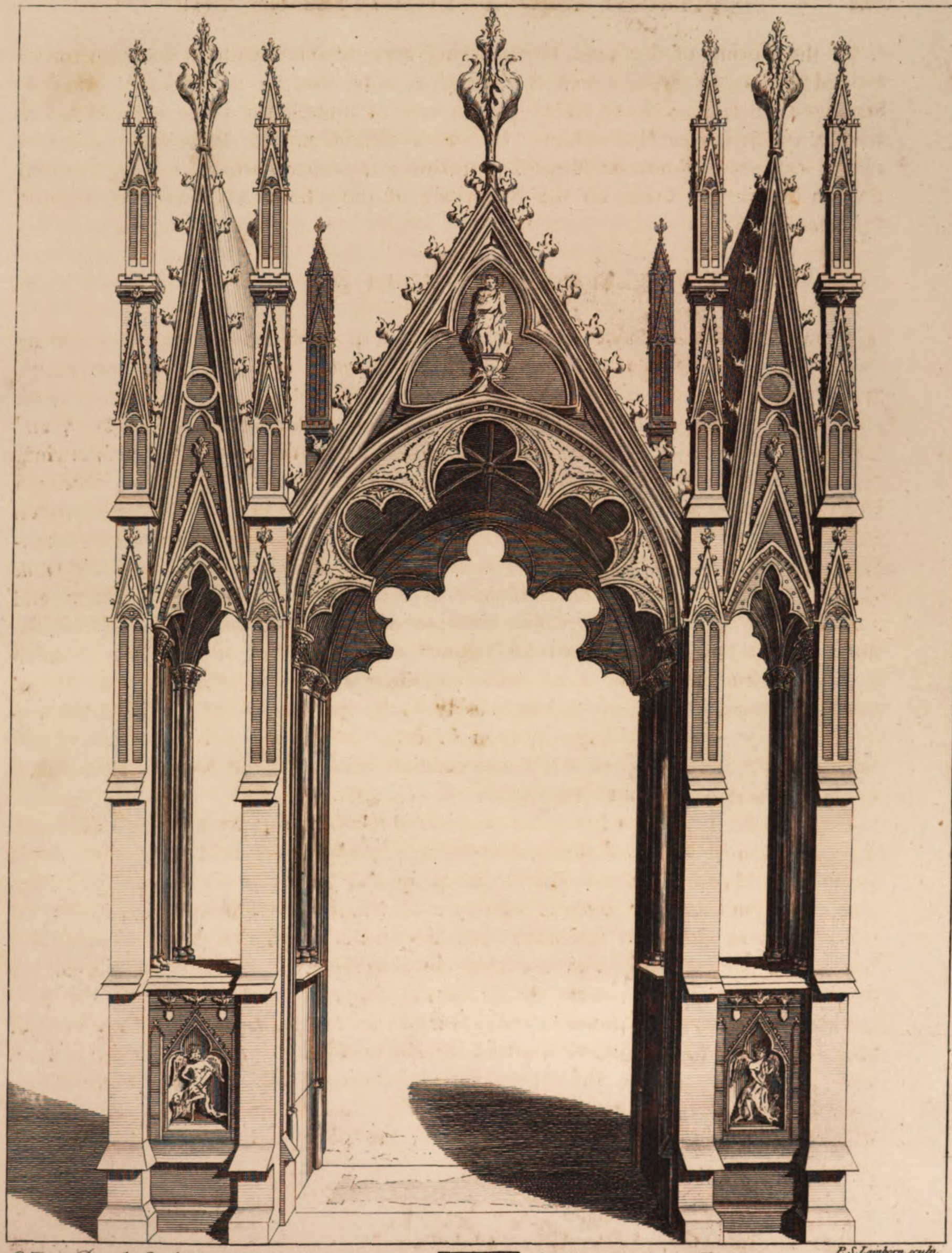
In 1292, he is said to have been appointed Chancellor,[3] on the death of *Robert Burnel* Bishop of *Bath* and *Wells*; though it is probable he held that office but a little time. However, he was highly valued by the King for his abilities and integrity: and the Character given of him by a contemporary Historian,[4] is that of 'Vir 'magnificus et eminentis scientiæ;' and he further adds, that he had conducted himself so commendably and uprightly in his office of Treasurer of the King's Wardrobe, as to gain the esteem of all, from the highest to the lowest.

In the year 1294, we find a Submission made to the Bishop by the University of *Cambridge*, in a dispute between *Henry de Boyton* Chancellor of *Cambridge* and his adherents on the one side, and other Masters Regents in Theology and other Faculties on the other, concerning the Statutes, Customs, and Privileges of the University: the Cause was discussed before the Bishop's Official in St. *Michael's* Church *Cambridge*.[5]

Our

[1] MS. Harleian. 258. [2] Ibid.—A. Bp. Wake's State of the Church, &c. pag. 228. [3] Chron. T. Wikes, ad annum. [4] Thomas Wikes, ut supra. [5] MS. Registrum Epi A. fol. 105.

Plate. XVII.



P. S. Lambert sculp.

Viro Rev.do Gulielmo Cole A.M. Rectori de Blechley in Agro Buckingham: hoc Monumentum
Ven: Patris Gulielmi de Luda olim Epi: Elien: sumptibus suis in ære incisum, grato animo
D.D.D. Jacobus Bentham.

OUR Bishop was appointed by the King in 1296, one of his Commissioners, under the mediation of the Pope, to settle the conditions of a Truce between the Kings of *France* and *England*.[1]

THE King having in the beginning of the year 1297, ordered the Temporalties of the Clergy to be taken into his hands,[2] for their refusing to grant him an aid in defence of the Realm, in consequence of the Pope's inhibition; and on their persisting in their refusal, having caused it to be proclaimed that they were out of his protection; soon after came to *Ely;* as appears by several Letters and Writs of the King dated at *Ely February* 12, that year:[3] probably the King's business there, was to take the advice of the Bishop and some other of his faithful Counsellors then present; for the Bishop of *Ely* was one of those Prelates who were mediators between the King and the Clergy, and found out the means of restoring them to the King's protection, by giving him the Fifth of all their ecclesiastical goods for that year.[4]

HE died *March* 27,[5] 1298; and was buried in the Presbytery on the South-side, between two pillars near the High Altar, at the entrance into the old Chapel of St. *Mary*.[6]

HIS predecessor *John de Kirkeby* had left by Will to the See of *Ely* his Mansion House and certain tenements adjoining, in *Holbourn* in the Suburbs of *London:* and this Bishop purchased several other houses, and some lands adjoining, and left them to the Church of *Ely* and his Successors, on condition, that his immediate Successor should pay 1000 Marks to his Executors, within three months after his Confirmation: he also gave by his Will 200 Marks, to purchase 20 Marks a year for maintenance of Three Chaplains, to pray for his Soul and the Souls of the Bishops of *Ely* and their Successors for ever in the Chapel there; besides three houses for their habitation.[7]

ON the death of *William de Luda* the King's Officers seized not only the Temporalties of the Bishoprick, but also the revenues of the Priory.[8] On which occasion the Prior and Convent, rather than be subject to such inconvenience for the future, by a fine of 1000 Marks obtained a Charter[9] from the King, of such a total separation of the Priory from the Bishoprick, as should exempt it from such seizure in any future vacancy of the See.

XIII. RALPH DE WALPOLE, 1299.

GREAT disputes arose in the Convent about the election of a new Bishop: by a majority of the Monks *John Saleman* their Prior was elected; others nominated *John de Langton* Chancellor to the King.[10] After the Election had been long

[1] Rymer Fœd. vol. ii. pag. 703. [2] Matth. West. ad an. 1296, & 1297. [3] Rymer Fœd. vol. ii. p. 756, &c.—Angl. Sacr. vol. i. p. 520. [5] Henr. Knyghton, inter X Script. col. 2492. [5] So Angl. Sacr. v. i. p. 522.—but Mar. 28, according to the Ely Obituary, MS. Cotton, Vespas. A. 6. [6] MSS. Harleian. 258,3721. [7] This Will was proved in the Court of Hustings London, 'Die lune prox. post festum S. Luce Evang. An. R. 'R. Edw. fil. Regis Hen. 26°.' MS. Registr. Epi. A. fol. 156, i. e. ultimo. [8] Wilkins Concil. vol. ii. p. 237. [9] MS. Registr. Epi. M. pag. 124, 612. [10] Angl. Sacr. vol. i. p. 639.—Wilkins Concil. vol. ii. pag. 237,238.

long time examined and discussed before the Archbishop of *Canterbury*, and was near being terminated in favour of the Prior; the Chancellor thought fit to appeal to the Pope: and both went to *Rome* to solicit their cause in person. The Pope annulled the Election; but gave the Proctors of the Convent liberty to Nominate any one of the exempt[1] Abbots of the same Order, namely, of St. *Edmundsbury*, *Westminster*, St. *Augustin's*, or St. *Albans*; which they refusing to do, by his own authority he translated to the See of *Ely* RALPH DE WALPOLE, Bishop of *Norwich*, *July* 15, 1299; and promoted the Prior of *Ely* to the See of *Norwich;* and the Archbishoprick of *Dublin* being at that time vacant, by the death of *William Ottonine*, who died in his return from the Court of *Rome*, the Pope preferred *Richard de Ferringes* Archdeacon of *Canterbury* to it, and gave that Archdeaconry to *John de Langton* Chancellor of *England*.[2] *Ralph de Walpole* had formerly been Archdeacon of *Ely;* and after his advancement to the Bishoprick of *Norwich*, he presided over that Church with great reputation 11 years: and during his short presidency at *Ely*, exerted himself in the reformation and establishment of discipline in the Convent; particularly in a Visitation by him held in 1300, he with great care and diligence revised the Statutes and Ordinances by which the Church was then governed; and comparing them with the standing rules of the Benedictine Order, and the several reformations of them, that had been made by different Archbishops of *Canterbury*, and on special occasions had been prescribed by his Predecessors Bishops of *Ely:* selecting those which were necessary and proper to be continued; and abrogating and annulling such as by time, and change of things and circumstances, he found needless, superfluous, or obsolete; he compiled from the whole, with some additions of his own, one compleat body of statutes;[3] which he enjoined to be inviolably observed by the Convent for the future.

HE held the See of *Ely* only three years; and dying Mar. 20, 1302,[4] was buried in the Church before the high Altar, on the pavement.[5]

XIV. ROBERT DE ORFORD, 1302,

PRIOR of the Convent was elected Bishop by way of compromise April 14, 1302, but Archbishop *Winchelsea* refusing to consent, and confirm the election, on pretence of his being illiterate; the Convent appealed to the Court of *Rome;* where the Elect submitting his pretensions to Pope *Boniface*, he confirmed the election,

[1] Matth. Westm. ad annum 1298; cujus verba sunt, '— annuit eis gratiam eligendi unum de Abbatibus 'exemptis illius ordinis, nominais [l. nominatis] Abbatibus de Westmon. de S. Eadmundo, de S. Augustino, 'et de S. Albano. Quibus abnegantibus, &c.'—Godwinus autem (de Præsul Angl. p. 259.) inquit, 'Is [Papa] 'igitur in Monachorum gratiam, eligendi denuo integram illis facultatem permittit, hac lege, ut ex totius An-'gliæ Abbatibus unum eligant, tribus tantum exceptis, videlicet Westmonasteriensi, Buriensi, et S. Augustini 'Cantuariæ, quos non oportuit attingere.' Unde in tantum errorem incidit Godwinus, non possum conjectura assequi; nisi forsan in loco ex Mattheo West. citato *exceptis* minùs cautè pro *exemptis* legit. [2] Matth. Westm. ad annum 1298. [3] These Statutes occur in the Bishop's MS. Register A. pag. 65, 66, &c. [4] Anno, scilicet, incipiente 1^mo^ Januarii. [5] 'Coram Summo Altari in pavimento.' ita fere omnes Codices MSS.

tion, and consecrated him Bishop at *Rome*.[1] His Disbursements at that Court, together with the Expenses of his Journey, were estimated at about 15000*l*.[2] On his return to *Ely* he refused being installed by the Archdeacon of *Canterbury*, who was present and claimed that privilege; but took possession of his place in the Church, by virtue of the Pope's authority. He confirmed all the grants of his predecessors to the Convent by his Charter;[3] in which are enumerated the distinct rights and privileges of the Bishop and Convent, in their several Lands and Manors belonging to the Church. He left by Will his books and furniture of his Chapel to the Convent; but the Archbishop claimed his right to the pontifical Ring,[4] as due to him on the death of every one of his Suffragans. He died at *Downham*, Jan. 21, 1310,[5] and was interred in the Church before the High Altar next to his immediate Predecessor.

IV. JOHN DE KETENE. 1310.

THE vacancy of the See being certified to the King, as usual, and his licence obtained to proceed to an election; the Prior and Convent elected *John de Ketene*, Almoner of the Church, *Mar*. 2, 1310,[6] who was Confirmed by the Archbishop 10 *July*, and Consecrated Bishop at *Canterbury*, 6 *Sept*. following.

IN this Bishop's time, viz. in the year 1313, King *Edward* II. sent Letters mandatory to borrow money of the Clergy and Ecclesiastical Corporations, to enable him to resist the Scots under *Robert le Brus*: 500 Marks were charged on the Bishop, and 300 on the Convent.[7] The same year *Robert*, Bishop of *Glasgow* in *Scotland*, who had been guilty of some offence against King *Edward* II. and had been sent to the Court of Rome, to answer for his conduct; was by the Pope remitted back to the King, to be kept in custody, till peace was restored between the two Kingdoms. The King sent him to *Ely*, and wrote to the Bishop and to the Prior and Convent,[8] to have him in their custody; and to provide lodgings fitting his state and condition within the precincts of the Priory, where he might be securely kept, and treated with respect, and be maintained at his own expense. He continued in this confinement, till about the middle of the next Summer; when he was removed to *York*, and thence to *Carlisle*.[9]

IN the year 1314, the King visited *Ely*, and spent his Easter there with royal magnificence: and during his stay there, being attended by the Bishop in viewing the inside of the Church, he took occasion to mention the dispute between the Monks of St *Alban's* and *Ely*, about the Body of the English Proto-martyr St. *Alban*; which he decided in favour of the former.[10]

THIS Bishop died *Mar* 14, 1316, and was buried before the High Altar, on the North side, next to his immediate predecessors.[11]

[1] MS. Harleian. 258. [2] Godwin de Præsul. Angl. p. 260. [3] Registrum Epi A. fol. 38. [4] Wilkins Concil. vol. ii. p. 403. [5] Anno, viz. incipiente Jan. 1. [6] Anno, viz. incipiente 1. Jan. [7] Rymer Fœd. vol. iii. pag 429, 432. [8] Ibid. pag. 450. [9] Ibid. pag. 489, 496. [10] Walsingham Hist. Angl. pag. 104. [11] MS. Harleian. 258.

XVI. JOHN HOTHAM, 1316.

PREBENDARY of *York*, Rector of *Cottingham* in *Yorkshire*, and Chancellor of the King's Exchequer,[1] was elected Bishop, confirmed *July* 20, and consecrated at *Canterbury* the 3d of *October*, 1316.[2] He was much employed in publick business, both before and after his promotion to this See: in 1310, he was the King's Escheator beyond the *Trent*;[3] in 1313, he attended the King in his expedition into *France*, and was one of his Commissioners to treat with *Philip* King of *France*:[4] in 1314, and 1315, he was employed as the King's Plenipotentiary into *Ireland* to the Earl of *Ulster*; with full commission to transact and settle with the Rebels, and all other persons; to remove Officers, and to place others in their stead.[5] In *December*, 1316, he was sent, with others, on an Embassy to the Pope, to treat concerning the revenues of the Dutchy of *Aquitain*, lately mortgaged to the Pope for 16,000 Florins:[6] and soon after his return, *May* 27, 1317, was appointed Treasurer of the King's Exchequer;[7] and the year following made Lord Chancellor of *England*.[8] Whilst he was in that post, he obtained of the King in Parliament at *York*, a Confirmation of all the former Rights and Liberties of the Church of *Ely*, both of the Bishop and Convent.[9]

THE Bishop then Chancellor, was personally present in the Army, *Oct.* 12, 1319, when the *English* were defeated by the *Scots*, in the battle of *Myton* upon *Swale*; and narrowly escaped being taken prisoner:[10] after which he was appointed one of the Commissioners, to treat concerning peace with *Robert Brus*:[11] with whom a Truce was concluded for two years: and soon after resigned his Office of Chancellor.

THE Chapel of St. *Mary*, now Trinity Church, was begun in his time, by *John de Wisbech*, one of the Monks of this Church, at the charge of the Convent; the first Stone thereof was laid upon Lady-day, 1321, by *Allan de Walsingham*, Sub-prior of the Convent; who was on *Dec.* 21, following, appointed, by the Bishop, Sacrist of the Church, a Man every way qualified for that station, especially as among his other accomplishments, he was eminently skilful in Architecture, and other mechanical Arts: he had not been quite two months in his office, before he had a favourable opportunity of exhibiting a specimen of his talents and abilities that way. In the beginning of the year 1322, on the 12th of *February* in the night, the old Tower in the middle of the Church suddenly falling down, ruined also the Choir that was under it. The Sacrist, to whom the care, oversight, and repairs of the Fabrick belonged, the

[1] Madox Hist. Exchеq. p. 743. [2] Angl. Sacr. vol. i. p. 643. [3] Rymer Fœd. vol. iii. p. 199, 209. [4] Ibid. pag. 405, 408. [5] Ibid. p. 492, 532, 533. [6] Ibid. pag. 582, 583, 584, et 624. [7] Madox Hist. Exchеq. pag. 572. [8] Rymer Fœd. vol. iii. p. 756. [9] MS. Registr. Epi M. pag. 129, 130, &c. This Charter confirms, by *Inspeximus*, all the former Grants of Liberties to the Church of Ely; it is dated at York, 1 Dec. 12° Edw. II; and in the body of it, is said to be granted by the King—'De assensu Prelatorum, Comitum, Baronum, et aliorum Procerum Regni nostri in presenti Parliamento Nostro apud Eboracum convocato existentium.' [10] Weever's Funeral Monuments, p. 792. Drake's Antiq. of York, p. 100. [11] Rymer Fœd. vol. iii. p. 805.

the same year, formed the design and plan, and laid the foundations of that more convenient as well as more elegant kind of structure in its room which we now see; it is of an Octogon form, supported by eight pillars, covered with a Dome, and crowned with a spacious Lantern. The Stone-work was compleated in 6 years; and the Wood-work raised thereon and covered with lead, in 14 years more: the whole was finished at the expense of the Convent; (with 206*l.* 1*s.* 0*d.* in benefactions;) in the year 1342; and cost 2406*l*, 6*s.* 11*d.*

WHILST the Convent were engaged in this expensive work; the Bishop generously took upon himself to compleat the Presbytery; by taking down and rebuilding in a more elegant manner, that part of the old work eastward of the Dome, then carrying on by the Convent; and joining it to that part of the Church built by his Predecessor *Hugh Northwold.* This work, containing the space of three Arches lengthwise, was wholly rebuilt and finished at the Bishop's expense, which amounted to 2034*l.* 12*s.* 8$d\frac{3}{4}$.[1]

IN the year 1323, our Bishop was charged with the King's Commission, to settle affairs in *Gascony*, at that time in great disorder;[2] and was invested with full powers to appoint a Governor of the *Isle* of *Oleron.*[3]

IN the year 1342, he was again appointed Commissioner, to treat concerning Peace with *Robert de Brus.*[4] The next year we find him joining Queen *Isabel* and her adherents; and in 1326, the King having retreated beyond the Sea with his favourite *Hugh la Dispenser* Junior, and others; he was one of the confederate Prelates and Nobles, who appointed the King's eldest Son *Edward*, Duke of *Aquitain*, Guardian of the Realm, during the King's absence. On the return of the King, the confederate Lords sent and demanded the Great Seal; which being given up, was by the Queen and Duke of *Aquitain*, delivered to the Bishop of *Norwich.*[5] In the month of *January* 1327,[6] King *Edward* II. having made a formal resignation of the Kingdom, and his Son proclimed King, by the name of *Edward* III; the Great Seal was again given to the Bishop of *Ely*, who caused to be engraven, on the lower part of it, two Flowers of the Arms of *France.*[7] The same year he purchased of *Henry de Grey*, Heir of *John de Grey*, Lord of *Rythyn*, a House and several parcels of Land, contiguous to his Manor of *Holbourn*, in the Suburbs of *London* consisting of a Vineyard, Kitchen-Garden, Orchard, and inclosed pasture: he also purchased other Lands and Tenements of *John de Pelham*, situate near his said Manor of *Holbourn*, within the parish of St. *Sepulchres*, *London*; all which he settled on the Church of *Ely*; dividing them between his Successors, the Bishops, and the Convent;[8] to the latter

[1] Angl. Sacr. vol. i. pag. 647. MSS Harleian. 258, 3721. [2] Rymer Fœd. vol. iii. p. 986. [3] Ibid. vol. iv. p. 9. [4] Ibid. p. 104. [5] Ibid. p. 237. [6] Anno incipiente 1 Jan. [7] Rymer Fœd. vol. iv. p. 243. [8] The Dean and Chapter of Ely are now possessed of their share of this Estate; part of which is still called the *Vineyard*, situate in St. Andrew's Parish, Holbourn, with other Lands and Tenements there, and in St. Sepulchre's Parish in the Suburbs of London. How the Bishops of Ely came to be dispossessed of their part of it; and other Lands, &c. contiguous to their Manor-House, Holbourn, the curious Reader may find in No. 3789. pag. 15. of the Harleian MSS. in the British Museum.

latter he gave also his Manor of *Dageney* at *Northwold* in *Norfolk*, and other Lands and Tenements in *Ely*, (afterwards called *Le Cellerers Rents;)* on condition they should give yearly 5*l.* to the Poor, and allow 5*l.* for a Pittance, and distribute 1s. to each of the Monks, and 2s. to the Presidents or Principal Officers of the Convent on his Anniversary; and the remainder to be applied to the augmentation of the Cellerer's revenues.[1]

In the year 1329, he obtained for the Prior and Convent a Grant from the King, to have the custody of the See on every vacancy, and to receive the profits thereof; for which they were to pay to the King and his Successors 2000*l.* by the year, or in proportion for the time it should continue vacant.[2]

He died at *Somersham*, *Jan.* 14, 1337,[3] (having been afflicted with the Palsy for two years before his death,) and was buried behind the Altar of the Choir, in the middle of that part of the Presbytery which he had built: a Magnificent Tomb was erected over him, with his Effigies in Alabaster; it was adorned with a sumptuous Branch, for seven Tapers, on the top of it; and in the several compartments on the sides and east-end, adorned with sculpture, representing the History of the Creation and Fall of Man; and many other decorations: the Tomb still remains, but much defaced, and divested of the above-mentioned ornaments:[4] instead whereof is placed on the top of it a kind of wooden ornament, and a modern Inscription,[5] (wrote about the time of Q. *Elizabeth*, or K. *James* I.) with a wrong date of his death, and mentioning part of his munificence to the Church; but falsly ascribing to him the building of the Dome and Lantern; which doubtless were built by the Prior and Convent; as appears by almost all other accounts, and confirmed by several original yearly Accounts of the Sacrist, still remaining in the Archives of the Church.[6]

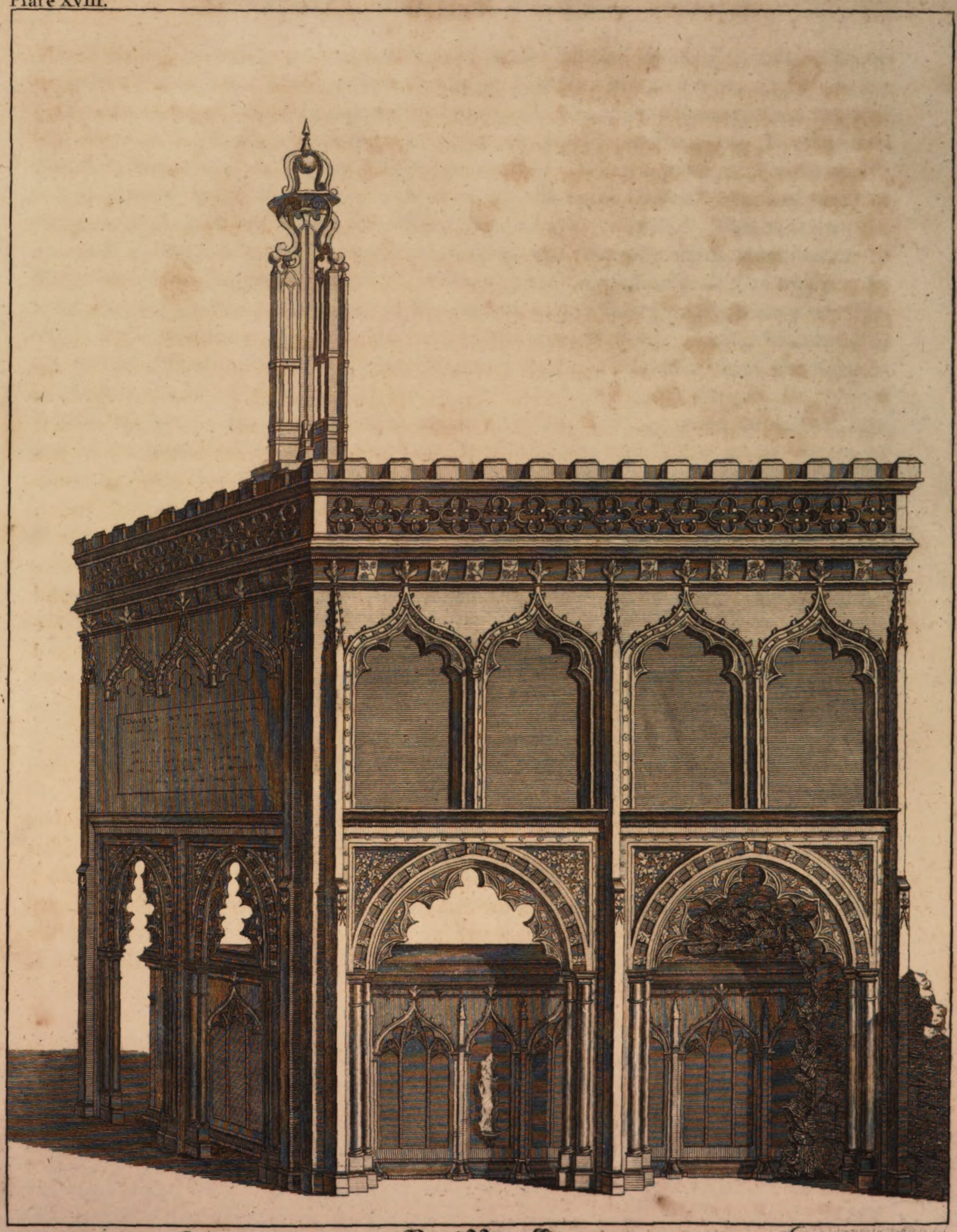
XVII. SIMON DE MONTACUTE, 1337.

Soon after the vacancy of the See, the Prior and Convent applied as usual to the King, for his licence to proceed to a new election: but the King and his Ministers made so many difficulties and delays; that it was near two months before they obtained it. In the mean time, the King, (as appeared afterwards,) was secretly negotiating with the Pope, and had wrote to him in favour of the Bishop of *Worcester;* desiring that he might be translated to *Ely*. However, the Convent proceeding to election, unanimously made choice of their Prior *John de Crauden*, a Man of great worth, piety and generosity; in all respects qualified for the Episcopal Office.[7]

But

[1] MS. Wren—Rot. Comput. Cellerarii Elien.—Et Angl. Sacr. vol. i. pag. 647. [2] MS. Registr. Epi R. fol. 242. [3] Anno scilicit 1mo die Jan. incipiente. '—Obiit 18 Kal. Febr. nocte precedente Festum Sti Mauri Abbatis.' Ita MSS Cotton. Titus. A. 1.—Et Harleian. 258. et 3721.—Et Angl. Sacr. vol. i. pag. 648. [4] Plate XVIII. [5] See Appendix. [6] Bishop Hotham was a considerable Benefactor to the Abby of Welbeck in Nottinghamshire; on which he settled the whole Manor of Cukenay, or Cockeney; and having purchased the Patronage thereof, he annexed it to the See of Ely; whence his Successors were afterwards accounted Founders or Patrons of it. Monast. Angl. vol. ii. pag. 597, &c. [7] Angl. Sacr. vol. i. p. 649.

Plate XVIII.



To the Rt. Hon.ble Francis Lord Godolphin Bishop of Ely, engravd at his Expense this Monument of John Hotham formerly is most gratefully inscribed by James Bentham. 1707.

But all their proceedings were annulled at once, by the Bull of Pope *Benedict* XII, for Translating SIMON DE MONTACUTE Bishop of *Worcester* to the See of *Ely*.[1] In the year 1318, King *Edward* II, speaks of him as his Kinsman, [*Consanguineus Noster*,] in a letter to the Pope, requesting a Dispensation for his holding any Ecclesiastical Benefice, either with or without Cure, to assist him (being a younger Son, and under 15 years of age), in the prosecution of his studies at *Oxford*.[2] He had the like recommendation to the Pope from King *Edward* III, in 1328.[3] The next year he obtained a Prebend in the Church of *Lincoln*, and was afterwards Archdeacon of *Wells*, which he resigned about 1332, on being made Archdeacon of *Canterbury*. In 1333, he was by Papal Provision, at the request of the King, made Bishop of *Worcester*, and consecrated *May* 8, 1334, and by the same authority, 1337, Translated to the See of *Ely*:[4] on which account we find a Letter of Thanks from the King to the Pope.[5]

THIS Bishop by his Letters Patent, dated *Dec.* 14, 1337, granted an annual Pension of 10 Marks to *John Thorp* a Clerk, nominated by the King, to be continued till he was provided for by the Bishop, with some ecclesiastical Benefice.[6]

Nov. 9, 1337, by his Official and Commissary *John Clipston*, he confirmed *Richard de Harlyng*, J. C. P. elected Chancellor of the University of *Cambridge*: and in 1340, a dispute having risen in the University, about the election of a Chancellor; the Bishop of *Ely* appointed two Commissaries, Doctors of Civil Law, to keep the Jurisdiction of the University during the vacancy.[7]

OUR Bishop is said to have enlarged the privileges of the University:[8] but in what respect is not mentioned: however, he prescribed a new body of Statutes for his Scholars of *Peter-House*, dated at *Ely*, *April* 9, 1344, whereby they were afterwards governed; and gave the Master and Scholars the power and privilege of nominating and presenting their own Members; (who had all of them before been collated by the Bishops of *Ely*); reserving to himself and successors only the power of admitting and confirming their Election:[9] he also gave them the Patronage of *Hinton* Rectory, and a small Manor in *Hadenham*, called *Chewell*.[10]

DURING his Episcopate, there were several magnificent works carrying on, relating to the Cath. Church, namely, St. *Mary's* Chapel, which had been begun in 1321, but not finished till 1349. The Dome and Lantern, begun in 1322, and compleated in 1343; and the new Choir, which was begun to be erected in 1338.—He was a Prelate

[1] Registrum Montacute. fol. 1. [2] Rymer. Fœd. vol. iii. pag. 743. [3] Ibid. vol. iv. pag. 379.— [4] This Bull is dated at Avinion 2 Id. Mar. Regist. Montacute, fol. 1.—Rymer. Fœd. vol. iv. pag. 733.— [5] Rymer. Fœd. vol. iv. p. 744. [6] Registr. Montacute, fol. 4.—How long this custom of the King's nominating a Clerk to be provided for by every new Bishop, with some ecclesiastical Benefice, and allowing him a pension in the mean time, had been in use, does not appear: this Bishop's Register being the oldest now remaining: but I find it was constantly observed to the reign of Henry 6, or later. [7] Ibid. fol. 2, 9.— It appears by the Registers, that all the Chancellors of the University of Cambridge, were Confirmed by the Bishops of Ely, before they entered on their Office; till about the year 1400; and in 1433, the University was wholly exempted from their Jurisdiction, by Papal authority. [8] Joh. Caii Hist. Academ. Cantab. lib. i. p. 112. [9] Statuta Collegii. [10] Matth. Parker Hist. Acad. Cantab. p. 9.

Prelate liberal in his contributions to these works; but especially to the Chapel of St. *Mary*, on which he expended very large sums of money, and intended to have finished it; but did not live to see that design compleated. Having sat Bishop here eight years and some weeks over, he died *June* 20, 1345,[1] and was buried before the Altar in St. *Mary's* Chapel, towards the erecting of which, he was the most considerable Benefactor, as before observed.

XVIII. THOMAS L'ISLE, 1345.

THE Convent of *Ely* having obtained Licence to elect a Bishop, proceeded by way of Compromise, appointing seven of their Body to elect; who unanimously agreed upon their Prior *Alan de Walsingham*.[2] But the Pope, *Clement* VI, by Provision superseded their Election in favour of THOMAS L'ISLE, a Dominican or Preaching Friar, and Prior of the House of that Order at *Winchester*; who having been sent by the King to the Pope in the year 1340,[3] happened to be at *Avignon* with the Pope, at the time of this vacancy; and he was there Consecrated Bishop of *Ely* accordingly. After his return to *England*, which was in the same year 1345, he was obliged to make a formal renunciation in writing of all words contained in the Pope's Bull of Provision,[4] that were prejudicial to the King and the rights of his Crown; and to declare his holding the Temporalties of his See, proceeded of the King's grace and favour, and not by any authority from the Pope: on which, the King by Letters to the Prior and Convent of *Ely*, ordered them to give him possession of the Temporalties.[5]

FOR a time this Bishop carried himself with great haughtiness, and appeared with great magnificence of retinue; the expenses of which he soon found were too great for his revenues to support, and therefore retrenched them, by lessening the number of his retainers. He was also very strict and severe upon those who had in any wise infringed his rights and prerogatives; against whom he very freely issued out sentence of excommunication; by which, and such like behaviour, he rendered himself extremely unpopular.

IN 1346, or 1347, the King demanded of him a Loan of Wool, to be paid in Gold or Silver; from which the Bishop excused himself, by the plea of Poverty and Inability.[6] In the year 1348, he went abroad into foreign parts, and was at *Rome* at the

[1] Anglia Sacra, vol. i. p. 652—et Godwinus de Præsul. Angl. p. 261. Necnon MSS. nonnulli annum 1344 habent. Extat autem Registrum ejus, unde constat Dn̄m Simonem Epū̄m varia negotia peregisse infra annum 1345, Maii die 21, 1345, Ordines celebrat in Ecclesia parochiali de Linton.—Maii die 25, 1345, apud Balsham admisit Scholarem Sti Petri Cant. ad Nominationem et præsentationem Custodis et Scholarium: et eodem die mandat eisdem pro inductione, &c. Vide Registrum ejus, fol. 35, et 116, [2] Angl. Sacr. vol. i. pag. 653. [3] Rymer Fœd. vol. v. pag. 176. [4] Breve regium pro liberatione Temporalium. Registrum L'Isle, fol. 67.—'Inolevit consuetudo (circa A. D. 1303), quæ ad Reformatam usque Ecclesiam 'Anglicanam obtinuit; ut Episcopi in accipiendis a Rege Temporalibus renunciarent in Scriptis omne jus, 'quod prætextu Provisionis Papalis in Temporalia Episcopatuum habere possent, seque ea soli Regis liberali- 'tati accepta referre protestarentur.' Angl. Sacr. v. i. p. 531. [5] 10 Sept. 19° Edw. 3. Registr. L'Isle fol. 67. [6] Ibid. fol. 72, 75.

the time of the great Plague that raged in *England* and in most parts of *Europe*, in the year 1349,[1] and returned in 1350.

THE unhappy difference this Bishop had with the Lady *Blanch Wake*, soon after his coming to the See, drew upon him a long train of misfortunes, which ended only with his life. This Lady who was related in blood to the King, being a Daughter of *Henry* Earl of *Lancaster*, had some Estates in *Huntingtonshire* adjoining to the Bishop's Manors there: which gave occasion to some misunderstanding between them, on account of their limits and boundaries. During this contest, it happened that one of her Farm-houses at *Coln* was set on fire in the night, by some malicious persons, and burnt down: and the matter being judicially enquired into, the Bishop was accused of aiding, abetting, and consenting to the fact; and a verdict found against him, with damages to the amount of 900*l.* which the Bishop was obliged to pay; whereupon he moved for a Writ of Attaint against the Jurors, which was granted; and the King issued a Commission for trying it at *Huntington*. But when the Judges sat, by some contrivance or other, (said to be by procurement of Lady *Wake*,) the Records and Proceedings of the Court, on which the Indictment was grounded, were missing, and could not be found: so the Court broke up without doing any thing in it. Thus disappointed of his remedy, the Bishop resolved to wait upon the King in person, and complain of the injustice done him. It happened that the King was taking the diversion of Hawking in the field; when the Bishop without much ceremony, made his complaint. The King patiently heard what he had to say; after which he told him, that the cause between him and Lady *Wake*, appeared to him in a very odious light, and was of very bad example to his people; for which reason he intended to take the matter into his own hands, and if he could, restore peace between them. The Bishop replied, that he only desired the benefit of the Law and Justice;—And who hinders you, said the King, from having Law and Justice?—In his reply, the Bishop was so indiscreet and unguarded as to say, he could not have Justice done him; and made use of some expressions reflecting on the King, as partial to the Lady's cause: at which the King was justly offended; and soon after in full Parliament, complained of the Bishop's irreverent behaviour to him; which the Bishop then present endeavoured to palliate and excuse. But the King calling to witness Sir *Richard de la Vache* a Knight who was by, when the words were spoken, he confirmed all the King had said. Whereupon the Archbishop of *Canterbury* and the other Prelates, believing the Bishop's misbehaviour proceeded from heat and indiscretion, rather than avowed design, fell on their knees, for pardon of the Bishop's offence: however, the Bishop himself not joining with them, but seeming obstinately to stand on his defence, the King turned away, and would see him no more.

NOT long after this rebuke, the Bishop was involved in another and greater misfortune; for the old quarrel still subsisting, *Ralph* a *Norman*, one of his Domesticks, in

[1] Register L'Isle. fol. 17, 21.—Hinc obiter notandum duxi, Numerum Clericorum Parochialium in tota Diœcesi Elien. hoc tempore fuisse 145, aut circiter; ex hoc autem numero, constat ex Registro, 92 Institutos fuisse infra annum 1349, (anno incipiente 25 die Mar.) peste per universam fere Angliam et alias gentes immaniter sæviente.

in a rencounter with one of Lady *Wake's* Servants, killed him, and made his escape into *Normandy*. The story is told more at large in Bishop *Godwin*,[1] and other Historians: it may be sufficient here to say, that the murder was prosecuted, and the Bishop being very unpopular, was insulted by a mob in *Huntingtonshire* on that account, and by the Coroner's Inquest, brought in as accessary to the Murder: on which he was summoned to appear at the King's Bench Bar; and made his appearance accordingly: when the charge against him was read, he pleaded not Guilty, and offered to put himself on Tryal by his Peers. But the Parliament not sitting, and the Bishop being under disgrace at Court, the motion was over-ruled, and a Jury of Commoners empannelled to try him; who acquitted him of the Murder, but brought him in guilty of harbouring and concealing the Murderer after the fact: in consequence of which, Writs were issued out to the Sheriffs of all Shires where he had effects, to seize them to the King's use, and the Temporalities of the See were immediately taken into the King's hands: and the Bishop now despairing of ever recovering the King's favour; and moreover, afraid of being imprisoned on an outlawry, fled beyond Sea,[2] and went to *Avignon*, where the Pope then resided. The Pope and his Consistory, at the Bishop's request, took cognizance of the cause: cited many persons to appear at *Avignon;* and upon their default issued out sentences of Excommunication against them; ordering the bodies of those who had died in the interim to be dug up, and taken out of consecrated ground. The King's Judges on the other hand, proceeded with great severity against such as had been convicted of publishing those orders and sentences of the Pope.

A Negotiation was at length set on foot, for terminating these disputes between the King and the Pope;[3] but in the mean time the Bishop died at *Avignon*, 23 *June*, 1361, and was there buried in a Nunnery of the Order of St. *Dominick*.

Upon his death, the Pope by Provision declared *Reginald Brian* Bishop of *Worcester* Bishop of *Ely:* but he dying of the Pestilence then raging in *England*, 10 *Dec.* 1361, before his Translation was compleated; the Convent of *Ely*, by Licence of the King, proceeded to Elect *John Bockingham*, Keeper of the Privy Seal, and Dean of *Lichfield*. But the Pope paying no regard to their Election, by another Provision appointed

XIX. SIMON LANGHAM, 1362.

ABBOT of *Westminster* and Treasurer of *England*, (who had been lately elected to the See of *London*, but had not accepted it,) to be Bishop of *Ely*; and he was accordingly Consecrated *Mar.* 20, 1362.[4] During the time he was Bishop here, he consecrated the Parochial Church of St. *Cross*,[5] which the Convent had lately built, ad-

[1] De Præsulibus Angl. pag. 263. Angl. Sacra, vol. i. pag. 657, [2] His holding an Ordination in his Cath. Ch. at Ely, Sept. 24, 1356, is the latest act of his, that is mentioned in his Register: and he is said to have set off for foreign parts, Nov. 19, following. Angl. Sacr. vol. i. p. 660. [3] Rymer Fœd. vol. vi. p. 328. [4] Anno scilicet incipiente 1 Jan. [5] This Parochial Church was soon after Dedicated to the H. Trinity, the exact time I do not find; but it occurs under the Title of Ecclesia S. Trinitatis de Ely, in the Sacrist's Accounts, 13. Ric. II. A. D. 1389.

adjoining to the North-side of the Nave of the Cathedral Church. He is reckoned among the Benefactors of St. *Peter's* College in *Cambridge*, to the Master and Scholars whereof he Appropriated the Church of *Hinton* near *Cambridge*.[1] He was also appointed Lord Chancellor of *England* by the King, 19 *Feb.* 1363;[2] and in 1366, by Papal Provision translated to the See of *Canterbury;* which See he resigned *Nov.* 17, 1368, being created a Cardinal; and went to *Avignon*, where he died 1376; and was first buried there in the Church of the Carthusians, of whose House he had been the Founder: and after three years his Body was taken up, and according to his own appointment, brought over to *England*, and interred in the Chapel of St. *Benedict* in the Abby Church at *Westminster*, under an handsome Monument, which is still to be seen, with his Effigies in Alabaster.

XX. JOHN BARNET, 1366,

ARCHDEACON of *London* and Canon-Residentiary of St. *Paul's*, was consecrated Bishop of *Worcester* 1362; and the next year made Treasurer of *England* and translated to *Bath* and *Wells*, and by Papal Provision[3] translated to *Ely*, 1366. He was very old and infirm when he came to this See; however, he continued Bishop here above six years; having in the mean time resigned the Office of Treasurer, about the middle of the year 1370.

THE Bishops of *Ely* had at this time belonging to the See, no less than ten different Manor-houses, Castles, or Palaces of Residence,[4] which were sufficiently large and commodious for the reception of themselves and their Family; to which they usually resorted by turns, and lived with great hospitality, according to the custom of those times, chiefly on the produce of their Demesnes; appendant to which, there was always a certain Stock, called *Implementa Episcopatus*, consisting of Cattle necessary for cultivation of those lands. During the last five years of Bishop *L'Isle's* life; whilst he was abroad at *Avignon*, and the Temporalties in the King's hands; by some

[1] This Appropriation, however, did not take effect; for upon the next vacancy his Successor Bishop Barnet collated a Rector: but afterwards Bp. Fordham effected the Appropriation in the year 1395. [2] Anno incipiente scilicet, 1 Jan. Rymer. Fœd. vol. vi. p. 403. [3] Formerly the Popes made use of their Plentitude of power in Provisions, only occasionally: by the connivance of our Kings, and their interposition in favour of those they were desirous of promoting in the Church; these Provisions became at length more frequent: for whenever the Chapters did not Elect such as were recommended by the Crown; immediate application was made to the Pope, to promote them by way of Provision; and this they did till the Pope's power was fully established by custom. It is remarkable, that in the Bull of Provision whereby this Bishop is translated to Ely (See Rymer. Fœd. vol. 6. p. 539.) the Pope openly and without disguise professes, that he had Decreed thenceforth to reserve all the Archbishopricks and Bishopricks in England vacant by Translations, to his own disposal: which was in effect to say, that he had reserved them all absolutely to himself; for by the Translation of any one to a superior Bishoprick, the rest would follow in course. [4] These were, the Palace of Ely near the Cathedral; Ely-House Holbourn, their Town-House; Bishop's Hatfield, (now the Seat of the Earls of Salisbury,) and Hadham, both in Hertfordshire; Somersham in Huntingtonshire; Balsham and and Ditton, in Cambridgshire; Downham Palace, Wisbech Castle, and Doddington, these three in the Isle of Ely.

some mismanagement or other of the King's Officers, this Stock was embezzled and made away with. Bishop *Langham* complained of it to the King, and applied to him for restitution; and the King was pleased to grant his request: however, he being soon after translated to *Canterbury;* it was deferred to this Bishop's time; and in the year 1368, the King issued an Order out of his Treasury for payment of 706*l.* 13*s.* 4*d.* to be applied for stocking the Bishop's Demesnes, *viz.* for 471 Oxen, at 20*s.* per head; for 292 Stotts,[1] at 13*s.* 4*d.* and for 41 Draught-horses, at 20*s.* and this he ordained to be the standing stock of the See; and that every Bishop, immediately before his entering into the Church to be enthroned, should at the West Door thereof, take a solemn Oath, to leave the said Stock entire or the full value thereof to his Successor.[2]

He died at *Hatfield, 7 June,* 1373,[3] and his Body was brought to *Ely,* and buried near the High Altar, between two pillars on the South-side of the Presbytery; which he had beautified by three Windows[4] on the South-side, and two on the North. A handsome Monument of Grey Marble, with his Effigies engraved on Brass, (now torn off) was there erected to his Memory.[5]

The Convent of *Ely* proceeding to Election, as usual; *Henry de Wakefield,* Treasurer of the King's Houshold, was by them duly elected: but the Pope annulled all their proceedings, and by his Provision conferred the Bishoprick upon

XXI. THOMAS DE ARUNDEL, 1374.

SECOND Son of *Richard* Earl of *Arundel,* and Archdeacon of *Taunton,* who was then only twenty-two years of age, and a Sub-deacon. He was consecrated *April* 9, 1374, at *Oxford* in *Kent* by the Archbishop of *Canterbury;* but was not installed at *Ely,* till two years after.

The Chancellors of the University of *Cambridge,* at this time, held their Office only for two years. When a new Chancellor was elected, he, being attended by one of the Proctors, and one of the Beadles of the University, always used to wait on the Bishop of *Ely,* wherever he happened to be at that time, whether in, or out of his Diocese, in order to obtain his Confirmation, before he entered on his Office. The method of proceeding on this occasion was in a summary way, and without the formality of writing: the Proctor only verbally presenting the Elect to the Bishop, and praying him to Confirm him according to the customary manner: and the Elect having taken the Oath of Canonical Obedience,[6] and also another Oath to this effect, *viz.* That he will not attempt to obtain, or consent to any statute made, or to be

[1] *Stotti,*—according to Spelman, (Gloss. ad vocem.) are a kind of Horses; but how to distinguish from *Equi carectarii* Draught-horses here mentioned, I leave to others to determine, [2] MS. Registr. Epi A. fol. 36. [3] MS. Harleian. 3721. Angl. Sacr. vol. i. p. 664. [4] The Windows here mentioned, were in that part of the Presbytery of Bishop Northwold's building; the old ones of which were taken down, in order to make them more conformable to those in Bishop Hotham's part, which were more ornamented with Tracery in the Stone-work, and with painted Glass. [5] Plate XV. [6] Sometimes the Oaths were administered to the Chancellors, immediately after their Admission and Confirmation.

be made by the University, that may be in any wise prejudicial to the rights of the Bishop of *Ely*, his Successors, or his Church of *Ely*;[1] was admitted to his Office, and Confirmed by the Bishop, and received the Benediction: and after his return to the University, a Congregation being called, one of the Proctors administered to him the Oath for the due and faithful discharge of his Office: on which, the Proctor immediately delivered to him the Seal of the Chancellor, and the Key of the common Chest.[2] — It happened that the Bishop soon after his Consecration, being then at *Micham* in *Surry*; *May* 7, 1374; *Robert Thirkilby* one of the Proctors of the University, attended with one of the Beadles, came before him, and there presented *John Donwich* Doctor of Decrees, lately elected Chancellor of the University, for his Confirmation, as usual: and the Bishop accordingly admitted and confirmed him; but without first requiring of him the Oaths, that had usually been administered on the like occasions. Not long after, the Bishop by inspecting the Registers of his Predecessors, finding his error and omission; appointed his Official *Nicholas Roos*, LL. D. his special Commissary, to require and demand the usual Oaths; who accordingly cited the Chancellor to appear before him, in *All Saints* Church in *Cambridge*, for that purpose, on the Monday after the Feast of St. *Michael* then next coming: and the Chancellor refusing to obey the Summons, a warm and spirited contest was carried on between them: at length the Cause was removed into the Archbishop's Court of Arches; where Sentence was given *Dec.* 7, the same year, in favour of the Bishop's claim, and the rights of his See of *Ely*.[3]

April 20, 1376, the Bishop was enthroned[4] at *Ely*, with the usual solemnities; and in the Summer proceeded to a Visitation of the Convent.

A dispute having risen between the Bishop and *Edward Burnell* Archdeacon of *Ely*, about Ecclesiastical Jurisdiction, and carried on in the Court of *Canterbury*, it was terminated in 1379; and on *June* 28, the Archdeacon in person came before the Bishop at his Manor at *Downham*, and made his submission, with profession of Canonical Obedience.[5]

In the year 1383, on complaint made to the King of the ill government of *King's Hall*[6] in *Cambridge*, under the then Master; by whose negligence the Buildings were suffered to run to ruin and decay; some of the estates and possessions wasted and destroyed; the Books, Plate, and other Goods belonging to the College dissipated

[1] Registr. Montacute et L'Isle, passim. [2] MS. Registr. Epi A. fol. 105. [3] Registrum Arundel. fol. 75, 56, &c. The whole Process, occurs in the Register here cited; by which it appears, that Bishop Barnet's omitting the usual Oaths taken by the Chancellors on their Admission and Confirmation all his time, gave occasion to this Contest. However, Bishop Arundel and some of his immediate Successors did not constantly insist on the Chancellors taking the Oaths; but sometimes admitted and confirmed them without it: nevertheless, saving to themselves and Successors the right of exacting it, whenever they should think fit so to do. [4] Ibid. fol. 14. [5] Ibid. fol. 22, 30. [6] This College or Hall was founded and endowed by K. Edward III. for 32 Scholars, under the Government of a Master, Warden, or Custos, to the honour of God, the Virgin Mary, and All Saints, in which Parish it was situate: it was confirmed by Simon Montacute, Bishop of Ely, A. D. 1343, [Regist Montacute, fol. 29.] and afterwards with all its Revenues valued at 211*l.* 12*s.* 7*d.* *per ann.* included in Trinity College by K. Henry VIII. A. D. 1546.

pated and lost; and the number of the Scholars instituted by the Royal Founder diminished: the King by his Letters Patent, dated at *Westminster, July* 14, anno 7°, appointed the Bishop Visitor thereof; in the King's name, and by his authority, to call before him the Master and Scholars, and others that he should think proper, and enquire into, and to correct and reform all such abuses and irregularities as he should find committed.[1]

THE Chancellorship of the University being vacant, in 1384, the Bishop by his Letters dated at *Downham, July* 28, constituted *William de Gotham* and *John de Burgh*, Doctors in Divinity, his Commissioners to supply and execute that Office, during the vacancy:[2] and *John de Burgh*, one of the said Commissioners, being elected to that Office by the University, was admitted and confirmed Chancellor by the Bishop, in his Chapel in *Holbourn, London, Nov.* 24, and there took the Oaths usual on that occasion.[3]

Oct. 24, 1386, *Michael de la Pole* Earl of *Suffolk*, having been removed from the office of Lord Chancellor of *England*, on the pressing instance of the Lords and Commons in Parliament, though with great reluctance on the King's part; the Bishop of *Ely* was by the like petition appointed Chancellor in his stead.[4]

IN 1388, he was by Papal Provision translated to the See of *York*, vacant by the removal of *Alexander Nevyll*, and the next year resigned the Seal of Chancellor. But in 1391, he was again made Chancellor; and in 1396, was translated to the See of *Canterbury;* and died *Feb.* 19, 1414.[5] He was a Prelate of great magnificence and liberality, and whilst he held the See of *Ely*, almost rebuilt the Bishop's Palace in *Holbourn.*

XXII. JOHN FORDHAM, 1388.

WHO had been Dean of *Wells*, Prebendary of *Lincoln, York*, and *Chichester*, and Keeper of the King's Privy Seal; was by Papal Provision promoted to the See of *Durham* in 1381, and Consecrated *Jan.* 5, following. He was much in favour with King *Richard* II, and by him made Lord Treasurer, *Jan.* 17, 1386, but removed from that Office, at the instance of the Parliament, in *October* following. On the vacancy of the See of *Ely*, by Bp. *Arundel's* Translation to *York*, he was by Pope *Urban* VI, Translated to *Ely:* this appointment was considered as a kind of Degradation; which however, he was forced to accept; having received the Pope's Bull for that purpose, which was delivered to him *Sept.* 27, 1388, at *Huntingdon*,[6] in his way to *Cambridge;* whither he was going to attend the Parliament there sitting at that time: the same day he made his profession of Obedience to the See of *Rome*, in the Choir or Chancel of the Conventual Church of *Barnwell*, before ABp *Courtney*, who was commissioned to receive it: and at the same time and place, the King per-

[1] Regist. Arundel. fol. 106. [2] Ibid. fol. 49. [3] Ibid. fol. 51. [4] Ibid. fol. 111, Knyghton inter X Scriptores, col. 2680, &c. [5] Anno scil. 1 Jan. incipiente. [6] Registr. Fordham, fol. 1.

personally present, gave him possession of the Temporalties of the See:[1] but he was not Inthroned at *Ely* till *Oct.* 24, 1389.[2]

DURING his Episcopate, the University of *Cambridge* is said, to have obtained of Pope *Boniface* IX, a Bull of Exemption, from the necessity of having their Chancellor-elect, confirmed by the Bishop of *Ely*.[3]

THE disputes which had long time subsisted between the Bishops of *Ely* and their Archdeacons, concerning the exercise of Ecclesiastical Jurisdiction, within the whole Diocese of *Ely;* were by this Bishop and *John Welborne*, LL. D. his Archdeacon, referred to the sole arbitration of Archbishop *Arundel;* and by him all matters relating thereto were terminated in 1402;[4] when the Church of *Haddenham* was appropriated to the Archdeaconry; in compensation for some part of the Jurisdiction, which the Archdeacons before had exercised; but was now secured to the Bishops.[5]

THERE was also another Controversy, between the Bishop and the Prior and Convent, which begun in 1400, and was attended with great trouble and expense on both sides; and is said to have cost the Bishop three thousand Marks, and the Convent about two thousand:[6] it was in relation to Ecclesiastical Jurisdiction, claimed by the Prior and Convent in certain districts, and their right to all Fines, Amercements, Forfeitures, Goods and Chattels of Felons and Fugitives, and other Privileges in all their Manors within the *Isle of Ely;* and several other claims: all which matters were, by the interposition of King *Henry* V, referred to Arbitrators nominated by him, and accepted by both Parties; namely, *Henry Ware* Keeper of the King's Privy Seal, *William Hankford*, Chief Justice of the King's Bench, and *Roger Norton*, another of the King's Justices; who, after hearing and examining the claims and evidences of both Parties, gave their final Award under their Seals, dated on the Feast of St. *Nicolas* [*Dec.* 6,] 1417.[7]

HAVING continued Bishop here above 37 years, he died at *Downham*, in a very advanced age, *Nov.* 19, 1425,[8] and was interred in St. *Mary's* Chapel, not far from Bishop *Montacute*.

XXIII. PHILIP MORGAN. 1426.

THE Convent of *Ely* having obtained Licence to proceed to Election; the King and his Ministers recommended to them *William Alnewick*, LL. D. the King's Confessor, and Keeper of his Privy Seal, for their Bishop: the Monks, however,

[1] Registr. Fordham, fol. 1. [2] Ibid. fol. 9. [3] See Angl. Sacr. vol. i. p. 666, Note *m*. Where this Bishop's Register is cited for it; though I do not there find any mention made of this Bull: however, it appears thence, that this Bishop continued to confirm the Chancellors till 1400, in which year, May 28, Richard Billingford, S. T. P. was confirmed by him in the customary form, and took the usual Oaths of Canonical Obedience; and this is the last Chancellor of the University of Cambridge, I meet with, Confirmed by any Bishop of Ely.—Vid. Joh. Caii Hist. Academ. Cantabr. lib. ii. p. 130, &c. [4] The claims of each Party, with the whole proceeding thereupon, and the Archbishop's final award; may be met with either in Bishop Fordham's Register, fol. 220, or in the Bishop of Ely's Register, A. pag. 53, 54, &c.— [5] Rymer Fœd. v. viii. pag. 238. [6] MS. Harleian. No. 3721. [7] MS. Liber Niger 8vo. in Officio Registrarii apud. Cantabr.—MS. Cotton. C. xi. fol. 329. see Appendix, p. 27. [8] 13 Kal. Dec. 1425. MSS. Harleian, 3721, et 7032, pag. 372.

ever made choice of their own Prior *Peter de Ely:* but before he was confirmed, it appeared that Pope *Martin* V, by his Bull, dated *Feb.* 27, 1425,[1] had translated PHILIP MORGAN, LL. D. Bishop of *Worcester*, to the See of *Ely:* the King consented to it, and accordingly gave him possession of the Temporalties, *April* 22, 1426. This Bishop was an eminent Civilian, and had formerly been Chaplain to King *Henry* V, by whom he was frequently employed in Embassies, into *Burgundy, France, Arragon*, and other parts abroad.[2] *April* 8, 1418, he was made the King's Chancellor of *Normandy;*[3] the year following promoted to the See of *Worcester:*[4] and thence Translated to *Ely*, as before observed.

A. D. 1430,[5] happened that memorable controversy between this Bishop and the University of *Cambridge, (John Holbroke* being at that time their Chancellor,) concerning Ecclesiastical Jurisdiction; which the University claimed as vested solely in themselves, by virtue of two Papal Bulls, of *Honorius* I, dated A. D. 624, and of *Sergius* I, dated 689; copies of which, though the Originals were not to be found, they pretended to be in their possession. The Bishop, on the other hand, insisted on his Visitatorial power, both as their Diocesan, and as confirmed by use and prescription. The University hereupon made their Appeal to *Martin* V, then Pope; who not being perfectly acquainted with the cause, appointed the Prior of *Barnwell* and *John Deping*, Canon of *Lincoln*, or either of them, his Delegates to terminate the dispute. The cause was heard by the Prior, (the other not attending), and determined in favour of the University: and that sentence afterwards confirmed by Pope *Eugenius* IV, in the year 1433; by which the University was declared to be exempt both from Archiepiscopal and Episcopal Jurisdiction.[6]

HAVING held this See 9 years, 26 weeks, and 4 days from the time the King gave him possession of the Temporalties; he died at *Hatfield, Oct.* 25, 1435,[7] and was buried according to his own appointment in the Conventual Church of the *Charter-House, London;* but without any Monument or Inscription remaining at this day.

XXIV. LEWIS DE LUXEMBURGH. 1438.

ON the Death of *Philip Morgan*, the Convent unanimously chose *Robert Fitz-Hugh*, Bishop of *London;* but he dying before his Translation; the King sent Lord *John Tiptoft* to them, earnestly recommending to their choice *Thomas Rudburn* Bishop of St. *David's:* notwithstanding this, they fixed on *Thomas Bourchier*, Bishop of *Worcester*, Chancellor of *Oxford*, at that time resident in the University; and sent thither two of their Monks to notify their Election, and to desire his consent: who receiving them very cordially, readily assented; and immediately sent them to the King, requesting his concurrence. The King being at that time much displeased with the Monks of *Ely*, for rejecting his recommendation, refused to hearken to their desire.

[1] 1426 incipiente. [2] Rymer Fœd. vol. ix. pag. 136, 141, 186, 304, 388, 410, &c. [3] Ibid. p. 571. [4] Ibid. p. 774. [5] Caius de Antiq. Cantebr. Acad. lib. i. p. 62. [6] Ibid. [7] Extat Certificatio facta Regi, de morte Dn̄i Philippi Morgan, per Priorem et Conventum Elien. Data 26 die Oct. A. D. 1435.—Regist. Ep̄i B. fol. 46.

Monument of John Lord Tiptoft Earl of Worcester.



Rev.do admodum in Christo Patri ac Dño Dño Johanni Egerton, Lichf. & Coventr. Epō
hoc Monumentum Dñi Johannis Tiptoft Wigorn. Comitis, sumptibus suis in aere
incisum, humillime & grato animo D.D.D. Jacobus Bentham 1770.

desire. The Bishop Elect, however, applying to Pope *Eugenius* IV, he, as it is said, confirmed the Election, and sent his Bulls to the Elect; who nevertheless did not dare to make use of them, for fear of falling under a *Præmunire.*

ON this dispute, it is reasonable to suppose, the King and his Ministry took occasion to gratify one of his numerous adherents of the *French* Nation, who had lost their all in that Kingdom, and followed his fortunes into this. Among these, none deserved particular marks of his Favour more than LEWIS DE LUXEMBURGH, ABp. of *Rouen,* who had long supported the *English* interest in *France;* and was besides of so great a Family, and so nearly allied to the Crown of *England,* that it is rather surprising that he was not more amply rewarded, and that so little is recorded of him by our *English* Historians.

HE was the Son of *John* Lord *de Beaurevoir* by *Margaret de Enghien,* and Brother of *Peter de Luxemburgh* Count *de St. Paul.*[1] The first account we find of him is in 1422; when, on the Deaths of *Charles* VI, at *Paris,* and our King *Henry* V, within a few weeks one of another, he was the chief of an Embassy from *France,* to congratulate the young King *Henry* VI, on his Accession to both Crowns: for the Succession of that Prince to the Crown of *France,* being settled by the Peace of *Troyes;* the Duke of *Bedford,* the King's Uncle, then Regent, with the Council of that Kingdom, and the City of *Paris,* sent Deputies to *London* on that occasion; at the head of which was our Prelate, then Bishop of *Terouenne.*[2] As he was one of those who espoused the *English* interest in *France,* he was made Chancellor of that Kingdom, as well as of *Normandy,* for King *Henry;* and being a man of great parts, as well as of distinguished extraction, he bore a great sway in the Transactions of those troublesome times. This we may collect from the following account in *Hall's* Chronicle;[3] where, although he is called Bishop of *Ely,* this must be understood by anticipation; for he was not Administrator of that See till eight or nine Years after. "In 1429, *John* Duke of *Bedford,* Regent of *France,* perceiving that the *English* lost ground in that Kingdom, and being willing to secure *Normandy,* he retired thither, leaving Governour of the Cytie of *Paris, Lewis* of *Luxenborough,* Bishop of *Tyrwyne* and *Eli,* beyng Chauncellor of *Fraunce* for the Kynge of *England;* a man of no lesse witt, then of birthe, levynge with him a conveniente nombre of *Englishmen* to defende bothe the Cytie and Territory of *Paris,* and the Ysle of *Fraunce,* then beynge in the *Englishmen's* possession and governaunce." As he was so closely connected with both Courts, it is likely that he was often occasionally in *England:* accordingly in *Nov.* 1431, 10 *Henry* VI, when the young King went over into *France* to be crowned at *Paris,* we are told that he was accompanied thither by our Bishop his *French* Chancellor, with the prime Nobility and Clergy of both Kingdoms.[4] But what follows, seems to point out the true reason of his being called *Consanguineus Domini Regis,* as also of his being in great favour in *England,* and promotion to this Bishoprick: on 14 *Nov.* 1432,

Ann

[1] Angl. Sacr. vol. i. p. 668. [2] This Bishoprick has been since included in those of Boulogne, Ypres and St. Omer's. [3] Life of Henr. VI. fol. cxi. b. [4] Id. fol. cxvi.

Ann of *Burgundy*, Dutchess of *Bedford*, first Wife of the Regent, died: "The Regent was persuaded, says the Historian,[1] by the Lorde *Lewes de Luxenboroughe*, Bishop of *Tyrwyne* and *Ely*, to marye the Lady *Jaquet*, Doughter to *Peter* Earle of *St. Paule*, and Neice to the saide Bishop, and to Lorde *John* of *Luxenboroughe*, to the intent, that by thys newe affinitie, the old acquaintaunce and familiaritie, whiche he had with that Noble Familie of *Luxenboroughe*, should be renewed and inforced, and with a more surer Knot, knit and confirmed. Whereupon he departed from *Calice* to *Tyrwyne*, where he was hyghely received of the Earle of *St. Paule* and his Bretheren, and there he maried the faire and freashe Lady *Jaquet*, of the Age of 17 Yeares, with all Tryumphe and Nupciall Solempnitie."

In 1435, our Bishop being Governor of *Paris*, that City revolted to the *French*; at which time he, with Lord *Willoughby* and others of his party both *English* and *French*, made a retreat into the *Bastile*;[2] which they defended for ten days; but were forced to surrender it, and had liberty to retire to what place they pleased. *Hall* further informs us,[3] that in 1436, 'the Duchesse of *Bedforde*, Sister to *Lewis* Earle of *St. Paule*, myndyng to marye, rather for pleasure then for honour, withoute counsayll of her Frendes, maryed a lustye Knyght called Sir *Richarde Wodevile*, to the greate displeasure of her Uncle the Bishop of *Tyrwyne* and the Earle her Brother.' This Sir *Richard* was afterwards made Earl of *Rivers*, and by his Lady had *Elizabeth* Queen to King *Edward* IV, by whom she had *Elizabeth* of *York*, Wife of King *Henry* VII.

In the same year 1436, on 19 *October* he was elected Archbishop of *Rouen* in *Normandy*, and was inthroned 9 *August* following: but as the *English* affairs in *France* began to be much on the decline about this time; it is very probable that he had no full enjoyment of his See on account of the Wars; and therefore quitted *France* entirely and came into *England* to enjoy the Patronage of K. *Henry* VI; to whom he steadily adhered, and had given the highest proofs of disinterested loyalty. Whereupon the King, as a reward for his gratuitous and faithful services, and in consideration of the great losses he had sustained on his account; first assigned him an annual pension of 1000 Marks issuing out of his Exchequer here, with 1000*l. per annum* out of the Revenues of *Normandy*, for his support:[4] and afterwards by his Letters Patent, gave him the annual profits of the See of *Ely*, which were due to the King from the Prior and Convent, *viz.* 2000*l.* instead of his former Pensions.[5] But the disputes between the King and the Convent of *Ely*, in regard to a Successor to Bishop *Morgan*, being difficult to be adjusted; the King nominating one, while the Convent as stifly adhered to their own choice; a medium was found out for adjusting matters, so as neither of the two parties should be gratified. For the King on *June* 22, 1437, wrote to the Pope,[6] strongly recommending his most dear Cousin *Lewis* Abp. of *Rouen*, to be Administrator of the Diocese; 'Eo quod dictus Archiepiscopatus fuit parvi·

[1] Life of Henr. VI. fol. cxxi. b. [2] Id. fol. cxxx. b. [3] Id. fol. cxxxiiii. [4] Rymer's Fœd. vol. x. p. 671.
[5] Id. Ibid. [6] Angl. Sacr. vol. i. p. 668, 669.

parvi valoris, propter guerras ibidem sæpius exortas;' and desiring his confirmation of him in that office: he also wrote to many of the Cardinals on the same subject, with great commendations of his deserts. This was all done by the King, with the assent of his Council; and the Letters are still to be met with among those of Bishop *Beckington* of *Bath* and *Wells*, in the *Lambeth* Library.[1] Whereupon the Pope, assenting to the King's request, Bulls of perpetual Administratorship were granted at the beginning of the next year; revoking at the same time the Bulls of Bp. *Bourchier's* Translation. Accordingly the Archbishop of *Rouen's* Procurators received the Temporalties of the See of *Ely* on *April* 3, 1438,[2] as the *Ely* Register testifies; although the Spiritualties, could not be extorted from ABp *Chicheley* before the end of that year: he having in a Synod at *London* held *Apr.* 28, 1438, remonstrated against this transaction, as being of ill consequence to the *English* Church, in the bad precedent it gave of introducing Foreigners into some of its best preferments: he therefore desired the Synod to consult and deliberate about it.[3] What answer was made, or whether any thing further was done in Convocation relative to this matter, does not appear: but before the end of the Year, the Spiritualties were surrendered up: and in the following Year 1439, the Parliament at the King's request, also acknowledged[4] his title of Perpetual Administrator of the See of *Ely;* and confirmed to him all kinds of Privileges, Franchises, and Liberties belonging to his Church, in as full and ample manner, as he might have held it, by the Name and Title of Bishop of *Ely*.

In 1439, on *Dec.* 18, he was created Cardinal Priest by Pope *Eugenius* IV, by the Title of *SS Quatuor Coronatorum*:[5] but as his advancement to the Cardinalate, without the Royal Assent, would have vacated all his other preferments he did not accept of it, till he had informed the King thereof; who gave his consent in the fullest manner, with leave also to hold any other Ecclesiastical preferment, he should afterwards obtain in order to support his state and dignity. These Letters Patent are dated 7 *Febr.* Anno 19 *Henr.* VI, *viz.* 1441.[6] But this was, as I apprehend, upon his second advancement by that Pope, to the superior dignity of Cardinal Bishop, by the style of Bishop of *Tusculum* in 1442;[7] for it is certain that he was Cardinal Priest in 1439; as there is an original Parchment in the Archives of *C. C. C. C.* relating to a dispute before his Vicar General *John Blodwell*, Doctor of Decrees, Dean of St. *Asaph*, and Rector of *Balsham*, *August* 12 of that Year, between the Prior and Convent of *Barnwell* and that College, concerning St. *Botolph's* Church in *Cambridge*, when the Patronage thereof was adjudged to belong to the latter:[8] in which his style runs thus, " Reverendissimus in Christo Pater et Dominus, Dominus *Ludovicus* miseracione divina tt. Sanctorum Quatuor Coronatorum, Sancte Romane Ecclesie Presbyter Cardinalis de *Lucemburgo* vulgaritur nuncupatus, *Rothomagensis* Archiepiscopus, Ecclesieque et Episcopatus *Eliensis* in Spiritualibus et Temporalibus Administrator Perpetuus:"

[1] Tanner's Bibl. Brit. Art. Beckington. [2] MS. Cotton Vespasian, A. 19. fol. 102. [3] Wilkin's Concil. Mag. Brit. vol. iii. p. 526. [4] Rym. Fœd. vol. x. pag. 737. [5] Angl. Sacr. vol. i. pag. 668. [6] Rymer's Fœd. vol. x. p. 841. [7] Gallia Sacra, vol. i. pag. 599. Et Angl. Sacr. vol. i. pag. 668. [8] MS. Collect. Cole, vol. viii. p. 23.

tuus :" the very style he makes use of in 1443, in a Grant of the Constableship of *Wisbech-Castle*, dated at *Holborn, July* 23,[1] not two months before his death. So that it is reasonable to conclude, that though he might have been so promoted by the Pope, yet the Confirmation was never fully compleated; and probably for the aforesaid reason; especially as he is called by the same Title by the Pope, in his Bull to his Successor, appointing him Bishop of *Ely*.[2] And this suspicion is confirmed by a Note in the new Edition of *Godwin*,[3] where it is said that no memorial is to be found of this alteration of Title in the Archives of the *Vatican*.

In 1440, his Nephew the Count *de St. Paul* revolted to the *French* Interest: this, no doubt, gave great uneasiness to the *English* Court, and to his Uncle in particular, who had experienced so many Royal favours from it.[4]

In 1442, on *Dec.* 9, he under the style of Chancellor of *France*, with others, was appointed Ambassador, to treat of a Peace with the King's Uncle, *Charles* the *French* King,[5] his Adversary, as he is called in the Instrument.

He governed this Diocese wholly by his Vicars-General, and was himself hardly ever resident in it, or had any intercourse with the Monks of his Church;[6] who probably, on their attachment to, and choice of Bishop *Bourchier*, might be looked on with indifference or jealousy, on that account.

After he had presided over this Diocese five Years and rather more than six Months, he died at his Manor House at *Hatfield, Sept.* 18, 1443; in the Church of which place his Bowels were interred; his Heart was carried over into *Normandy*, by his Servants, and deposited in his Metropolitan Church there; after his Body had been conveyed to *Ely*, and their buried with great solemnity between two marble Pillars, on the South side of the Presbytery, just by the East end, and near the Altar of Relicks;[7] where there is an handsome Altar Tomb erected to his Memory, with his Effigies thereon of Stone.[8] After his decease, and we must presume, after his funeral obsequies were over in *England*, his Servants had license to depart the Kingdom, and go over into *Normandy;* when they most likely carried his Heart with them, in order to place it in his most sumptuous Cathedral at *Rouen*. This Grant was passed 16 *Nov.* 1443,[9] for 37 Persons to go into *Normandy*, who are called, "Nuper Familiares et Servientes domestici Cardinalis *de Luxemburgh*," with their Effects, Horses, &c. By the number of his Servants, it appears that the Cardinal must have been at great expense in his household, and lived in a splendid and hospitable manner: as so many were attached to his fortunes abroad; and as he necessarily must have had many more who staid in *England*.

After the funeral Services were all performed, his Executors gave to the Church of *Ely* a Silver gilt Cross, with the Images of our Lady and St. *John;* and to the High Altar, for its use, two Palls, a Chusuble, two Tunics with Albs, and other ornaments belonging to them: moreover, each Monk had 6*s.* 8*d.*[10]

XXV.

[1] Registrum Epi Elien. B. fol. 62. [2] MS. Collect. Cole, vol. xxv. p. 1. [3] De Præsul. pag. 268. Note *o*. [4] Hall's Chron. Life of Henr. VI. fol. clxii. a. [5] Rymer's Fœd. vol. xi. p. 13. [6] Angl. Sacr. vol. i. pag. 668. [7] MS. Harleian. 3721. [8] Plate XIX. [9] Rymer's Fœd. vol. xi. pag. 47. [10] Angl. Sacr. vol. i. p. 671.

Plate XIX.



Hiins del.

P.S. Lamborn. fecit

To the Rt. Hon.ble George Earl of Orford this Monument of Cardinal Luxemburgh engraved at his expence is most gratefully inscribed by James Bentham

1767.

XXV. THOMAS BOURCHIER, 1444.

THE Prior and Convent having obtained the King's Licence to elect a Bishop on the Death of Cardinal *Lewis de Luxemburgh*, dated 14 *Oct.* 1443;[1] they again elected THOMAS BOURCHIER Bishop of *Worcester*: however, before his Translation could be expedited, the Pope also sent his Bull of Provision, dated at *Rome, Jan.* 1. following, for translating him to *Ely*:[2] and the King admitted him to the Temporalties, by virtue of that Bull, 27 *Febr.* 1444:[3] but he was not inthroned at *Ely* till 27 *Mar.* 1447, above three years after.

THIS Prelate was related in blood to the noblest Families in the Kingdom, being himself Great-Grand-Son to King *Edward* III. He was Son of *William Bourchier*, Earl of *Ewe* in *Normandy*, by *Ann* his Wife, Daughter of *Thomas* of *Woodstock*, Duke of *Glocester*, sixth Son of that Monarch. This Lady was eldest Sister, and one of the Coheirs of *Humfrey Plantagenet* Duke of *Buckingham*, and had been herself first married to *Edmund Stafford* Earl of *Stafford*: so that she was a Lady of one of the greatest Houses, and dignified with some of the most illustrious Titles of this Kingdom: for she was Countess of *Hereford, Essex, Ewe, Northampton, Buckingham*, and *Stafford*:[4] who dying 17 *Henr.* VI, 1438, she appointed him, then Bishop of *Worcester*, to be one of the Executors of her Will.[5]

IN 1424, *May* 24, he was admitted to the Prebend of *Colwich* in the Cathedral Church of *Lichfield*;[6] and occurs Dean of the Collegiate Church of St. *Martin le Grand* in *London* in 1428;[7] he is said to have been educated in *Nevil's Hostle* in *Oxford*, of which University he was Chancellor from 1433 to 1437, and was created Master of Arts in the former of those years. In 1432, he occurs Prebendary of *West Thurrock* in the Free Chapel of *Hastings*;[8] and on 25 *July* 1433, was collated to the Prebend of *Corynham* in the Church of *Lincoln*.[9] In the same year *Dec.* 9, he was elected Bishop of *Worcester*; but met with some difficulties before he was established in that Bishoprick: for Pope *Eugenius* IV, had provided *Thomas Brown* Dean of *Sarum* to that See, who was then with him at the Council of *Basil*; and by Letters to the King intreated that he would confirm his Provision: but the King wrote to *Brown*, and ordered him to give up his pretensions, if ever he expected any preferment in *England*; and let the Pope know, that he did not consent; being rather desirous that his Cousin *Thomas Bourchier*, should be provided by his Holiness to *Worcester*; and did readily consent, that the other might be promoted to *Rochester*; whereupon the Pope, not willing to disoblige the King, granted his Bulls of Provision for *Thomas Bourchier* to the See of *Worcester*, and the King gave him possession of the Temporalties, *Apr.* 15, 1435;[10] but by reason of his want of age, his Consecration was deferred till *May* 15 following.

BISHOP

[1] Rymer's Fœd. vol. xi. pag. 44. [2] Registrum Bourchier, fol. 1. [3] Rym. Fœd. vol. xi. pag. 52 [4] Brook's Catalogue of the Kings, &c. p. 160, 169, 320. [5] Newcourt, vol. ii. pag. 137. [6] Willis's Survey of Lichf. p. 430, [7] Newcourt, v. i. p. 428. [8] Ibid. [9] Willis's Survey of Lincoln, p. 170. [10] Godwin de Præsul. pag. 466. note *c*.

BISHOP *Bourchier's* former election from *Worcester* to the See of *Ely*, together with his reasons for declining it, has been already mentioned; but now on the death of Cardinal *Lewis de Luxemburgh* in 1443, he was translated by the same Pope *Eugenius* IV, to this See with the King's consent and approbation. Notwithstanding the Prior and Convent of *Ely* elected him a second time, it seems as if his first access thither, was not very agreeable to them; for the Monk who writes his Life,[1] begins with heavy complaints of the hardships the Church of *Ely* suffered during his Administration, 'He was translated, says he, from *Worcester* to *Ely* on *Mar.* 12, and received all the profits of the See, from St. *Andrew's* Term to *Lady*-day, to the amount of 295*l*, which we had paid to the King; yet the Bishop would not permit us to collect the money; to the great detriment and damage of the Church. He also deferred his Installation for above two years; and imprisoned the Tenants of our Franchise in *Ely*, *Braham*, *Mepal*, and elsewhere; nor would deliver them into the custody of our Bailiff by Indenture, according to the Form and Ordinance of our Award;[2] by the advice of *John Hay* his Steward, he amerced our Prior, and several of the Monks in office to their great grievance; and being much intreated to be kinder to them, Gifts and Presents being offered him, he only gave them back good words: we only gathered from him Flowers, instead of Fruit, as from an useless Tree. Except on the Day of his Installation, he never would celebrate Mass, or solemn service in his Cathedral. After he had sat 10 years, 23 weeks, and 5 days, he was translated to *Canterbury* by Pope *Nicholas* V, on the Feast of St. *Bartholomew*, 1454. He afterwards gave to the Church of *Ely* 100 Marks, towards the repairs of the Tower, and at his Death, in recompence for his first Election to be Bishop of this Diocese, he gave an Image of our Saviour, of very great value, with other things.[3]

BY this account it should seem, that his removal to the See of *Canterbury* was much to the satisfaction of the Convent of *Ely;* and by the manner of his Election to the Primacy, one would think that the Monks of that Church were under no apprehensions of any rigorous treatment from him: for we are informed,[4] that he was elected Archbishop of *Canterbury* on St. *George's* Day, *Apr.* 23, 1454, by the Monks, who were left at full liberty to choose whomsoever they pleased, the King neither by word or writing, giving the least intimation whom he would have placed in that high station, lest he should seem to bias the Liberty of the Election: which was celebrated, we are told by another authority,[5] with peculiar credit; for whereas others had been usually extorted by Letters from Kings and Princes, or provided by Popes, this alone stood exempt and free from such solicitations, and was performed with the greatest Liberty and Freedom. He was inthroned at *Canterbury*, 26 *Jan.* following, at which Solemnity were present all his Noble Relations, with a great company of the principal Nobility, Clergy, and Gentry of the Kingdom.

ON

[1] Angl. Sacr. vol. i. pag. 671. [2] 'Secundum formam et ordinationem *landi* nostri;' is wrong printed:—it should be read *laudi* nostri;—and refers to the Final Award, concerning the separate and distinct claims and rights of the Bishop and Convent, given by the Arbitrators appointed by K. Henr. V, A. D. 1417.—See above p. 167, under the Article of Bishop Fordham. [3] Angl. Sacr. vol. i. p. 671. 672. [4] Godwin de Præsul p. 129. [5] Antiquit. Britan. Eccl. pag. 438.

ON *Mar.* 7, 1455, 33 *Hen.* VI, he was constituted Lord Chancellor of *England;* and so continued, as it should seem, till 1457, when the Seals were given to *William Waynfleet* Bishop of *Winchester,* who by mistake is called by *Dugdale,*[1] *William Wickham;* whereas the latter had been dead above fifty years. However, we are told by *Rymer,*[2] that he resigned the Chancellor's Seal 11 *Oct.* 1456, 35 *Hen.* VI; which 11 *Oct.* is put down by *Dugdale* as the day on which his Successor was confirmed in that great office, and places it in 1457. I leave it to others to settle the Chronology.

AFTER the Battle of *Towton* on Palm-Sunday, *Mar.* 29, 1461, in which *Edward* IV was victorious, our Archbishop performed the ceremony of his Coronation on *June* 29 following.[3]

IN 1464, *Sept.* 18, he was created a Cardinal, by the Title of S. *Cyriacus in Thermis,* his Hat being delivered to him on *Dec.* 9, by the Archbishop of *Ravenna,* with great solemnity.[4]

IN the time of *Edward* IV, he obtained a Grant from the Crown of the Alien Priory of *Cranfield,* in *Essex,* which he gave to the Prior and Convent of *Christ Church* in *Canterbury:* and they by a Deed, dated *Sept.* 2, 1473, obliged themselves and Successors to pray for the good estate of him while living, and for his Soul after his decease:[5] which I mention the rather, because Bishop *Godwin* remarks,[6] that the troubles and confusions of the times he lived in, were probably the occasion why nothing of his Bounty to the Publick is recorded of him, except some small Benefactions to the Universities. And indeed he lived in very trying times, from the Reign of *Hen.* VI, to that of *Henr.* VII, when the Kingdom was in continual confusion; and it required no small degree of prudence and sagacity, to conduct himself with safety through all those storms. Though he owed all his promotions to King *Henry* VI, yet he was made choice of, or *ex officio,* crowned his Successor *Edward* IV; on whose death in 1483, the Great and Privy Seal, with the Royal Signet, or Seal-Ring, were committed to his custody;[7] and in the following year he crowned his Successor and Brother King *Richard* III; and what is still more extraordinary, afterwards married King *Henry* VII, to his Queen *Elizabeth* of *York,* Daughter to King *Edward* IV, having before crowned her Husband at *Westminster.*[8]

AFTER having sat Archbishop of *Canterbury* 32 years, he died at his Palace of *Knoll* in *Kent,* on *March* 30, 1486,[9] and was buried according to his Will, on the North side of the Choir of his Metropolitan Church, near the High Altar, under a very magnificent Tomb, which is still remaining. He left to his Church of *Canterbury* an Image of the *Holy Trinity* of pure Gold, richly set with Jewels, and 27 Copes of

[1] Chronica Series, &c. pag. 66. [2] Fœd. vol. xi. pag. 383. [3] Rapin, vol. i. pag. 596, Note 11.— [4] Godwin, p. 129. [5] Newcourt, vol. ii. p. 460. [6] De Præsul. Angl. p. 129. [7] Antiq. Brit. Eccl. p. 443. [8] Ibid. [9] Bishop Godwin remarks, (De Præsul. Angl. p. 129,) That Cardinal Bourchier was a Bishop above 51 years; a longer time than any other he had met with among the English Bishops: but our modern times have produced a more remarkable instance of that kind, in the late most worthy Bishop of Worcester, Dr. John Hough, who was Consecrated Bishop of Oxford May 11, 1690, and died Bishop of Worcester, May 8, 1743, in the 93d year of his Age, having been a Bishop near 53 years.

of red Tissue; to the Cathedral Church of *Worcester*, an Image of the Blessed Virgin of Silver gilt; and to the Church of *Ely* 200 Marks: with Legacies to several Monasteries; and in recompence for Dilapidations he left 2000*l.* to his Successor; and Legacies of about 125*l.* to each of the Universities, to be kept in Chests, for the support of the poor Scholars.[1]

XXVI. WILLIAM GRAY, S. T. P. 1454.

ON the Translation of Bishop *Bourchier* to the See of *Canterbury*, WILLIAM GRAY, S. T. P. the King's Procurator[2] at *Rome*, was by King *Henry* VI, recommended to Pope *Nicholas* V, (by whom he was much esteemed,[3]) to succeed him at *Ely;* who granted him his Provisionary Bull,[4] dated at *Rome, June* 21, 1454; being at that time Notary Apostolic, and Referendary to his Holiness.[5] The King restored to him the Temporalties of his See *Sept.* 6 following,[6] and the Archbishop confirmed him the same day, and consecrated him at *Mortlake* the day after, *viz.* on *Sept.* 7, 1454.[7]

THIS Bishop is said to be descended of the noble Family of the Barons *Gray* of *Codnor:*[8] but of this there is great reason to doubt: as the Arms of that noble Family are the same with those of the late Duke of *Kent;* being indeed both of the same original, and quite different from those assigned to, and certainly borne by our Bishop, who gave *Gules, a Lion rampant, and a bordure engrailed Argent;* which Arms were given by an antient Family of the Name of *Gray,* in *Suffolk:*[9] certain it is that our Bishop was educated in, and proved a very liberal Benefactor to *Baliol* College in *Oxford*, where he not only built good part of the Library, but also furnished the same with rare Manuscripts; on the buildings whereof the Bishop's said Arms are still remaining in several places;[10] as they are also in several windows of their Library, which, I suppose, was finished at the joint expence of Bishop *Gray,* and *Robert Abdy* the then Master of that College; whose names, as Dr. *Savage* observes, are never put asunder, in places where they are remembered.[11] Whence it is evident that our Bishop

[1] This Legacy of 125*l.* to Cambridge, was afterwards united to a former Benefaction of Dr. Richard Billingford, Master of Benet College, and Chancellor of the University, who had founded it, in order that the Students of the University might borrow out of it on their particular occasions. [See Master's Hist. of C. C. C. C. p. 38.] From their being united in one fund, it was afterwards called Bourchier's and Billingford's Chest: it was in being in 1601, when 100*l.* was borrowed out of it for the University; but was afterwards embezzeled through the iniquity of the times. [2] Rymer's Fœd. vol. xi. p. 367. Angl. Sacr. vol. i. p. 672. [3] Godwin de Præsul. p. 268. [4] Registrum Gray, fol. 1. [5] Angl. Sacr. v. i. p. 672.— [6] Rymer, v. xi. p. 358. [7] Regist. Gray, fol. 1. [8] Bale de Script. Illustr. Brit. v. ii. p. 64. [9] MS. Book of Heraldry, penes Magistrum Cole. [10] Dr. Savage's Balliofergus, p. 68. [11] Id. p. 109.—'On the North side of our said Library, the first Window hath the Arms of Bishop Gray, which are, a Lion rampant Argent, in a Field Gules, a Border engrailed Argent; and Abdy's Arms: the Verses in Wreaths about these are,

1. Conditor ecce novi structus hujus fuit Abdy:
2. Presul et huic Edi Gray Libros contulit Ely.

The fifth Window hath Bishop Gray's and Abdy's Arms, with this Motto;

1. Hos Deus adjecit: Deus his det gaudia celi;
2. Abdy perfecit opus hoc, Gray Presul et Ely.' Id. p. 69, 70.

Bishop retained a most grateful sense of that place of his education;[1] from whence, being master of an ample fortune, he removed to *Ferrari*, where he studied under *Guarini* of *Verona* with as great profit to himself, as credit to his Master;[2] especially in the Greek and Hebrew Languages.

In 1434, we find him Rector of *Amersham* in *Bucks*, at which time he was collated by his Kinsman and Namesake, *William Gray*, Bishop of *Lincoln*, to the Prebend of *Tame*, and on *May* 16, to the Archdeaconry of *Northampton*, in that Church;[3] both which preferments he held till his promotion to this See.

In 1440, he was Chancellor of the University of *Oxford*;[4] and on *Oct.* 21, 1443, was collated to the Prebend of *Longdon* in the Cathedral of *Lichfield*.[5] In 1448, he was made Archdeacon of *Northumberland*, which, I suppose, he quitted in 1440, for that of *Richmond*, to which he was admitted March 3 of that year, being then S. T. B. having been before, *viz.* 16 *Dec.* 1447, collated to the Prebend of *Barnby* in the Metropolitan Church of *York*; in which Church he was further collated to the Prebend of *Driffield*, *Aug.* 20, 1452.[6]

Though studious, he did not neglect the knowledge of the World:[7] whereupon King *Henry* VI, admiring his great prudence and abilities, constituted him his Procurator at the Court of *Rome*; and Pope *Nicholas* V, on account of his recondite and excellent learning, and above all his humanity, benevolence, and candour, of his own accord appointed him, on the vacancy, to this See in 1454;[8] being at that time his Referendary and Notary Apostolic.;[9] though he was not inthroned at *Ely* till *March* 20, 1458.[10]

On his return, he was appointed, says *Godwin*,[11] Chancellor, or according to his Learned Annotator,[12] Treasurer of *England*. In 1467, he was appointed by King *Edward* IV, his special Commissioner, to treat of Peace and Friendship with *Alphonso* Bishop of *Ciudad*, Councellor and Ambasador from *Henry* King of *Castile* and *Leon*; which Treaty was concluded at *Westminster*, 6 *July*, 1467.[13]

On 27 *Oct*, 1469, he was constituted Lord Treasurer of *England*, and so continued *March* 7 of the next year:[14] however *Dugdale* says, that he was so appointed 27 *Oct.* 1470; which great Office he discharged only part of a Year, resigning the same to *John Tiptoft* Earl of *Worcester*, on or before *July* 10 following.[15] But he means the same Year with the former; for he calls it 9th *Edw.* IV; now *October* of that Year turns out 1469.

In 1471, 1472, 1473, he was nominated the King's first Commissioner, amongst other Bishops and Noblemen, to treat of Peace with the Commissaries of *James* III, King of *Scotland*.[16]

During the time he was Bishop, the Prior and Convent were at great charges in repairing the lower part of the Western Tower; the Arches and Pillars of which, being found insufficient for its support, were therefore obliged to be strengthened, by

[1] Godwin. p. 268. [2] Leland de Script. Brit. p. 461. [3] Willis's Surv. of Lincoln. p. 111. 251. [4] Le Neve. p. 442. [5] Survey of Lichf. p. 451. [6] Willis's Surv. of York, p. 131. [7] Lelend, pag. 462. [8] Godwin de Præsul. p. 268. [9] Rymer Fœd. v. xi. p. 358. [10] Regist. Gray, fol. 120. [11] De Præsul. pag, 268. [12] Ibid. Note *u*. [13] Rymer's Fœd. v. xi. pag. 583. [14] Id. p. 648, 652. [15] Chronica Series, p. 68. [16] Rymer's Fœd. vol. xi. p. 717, 733, and 776.

by wholly new-casing them with Stone, in the most substantial manner, as we now see them: in this work the Bishop was a liberal Benefactor, by giving at different times considerable sums towards it. He also ornamented the Presbytery, with two Windows on the North-side, near the place where he was afterwards interred; on the sides of which are his Arms singly engraved in Stone shields; and opposite to them, in other shields of the same sort, are the Arms of *Gray* also impaling a Saltier, possibly for *Neville;* and not improbably designed for his Parents.

In 1478,[1] the Bishop began to decline in his health at *London;* after *Easter,* he came to *Ely,* and from thence he removed to *Downham;*[2] where he was attended by the famous Physician of those times, Dr. *Walter Lempster,* formerly Fellow of *King's* College in *Cambridge,* and then settled in *London.* On *May* 10 of the preceding Year, the Bishop had settled an annual Pension of ten Marks on him, to be paid out of his Manor of *Ditton;*[3] he having then attended the Bishop at *Dodington;* but now that his attendance was become more necessary, the Pension was increased to twenty Marks for his Life, which was granted at *Downham, Apr.* 18, 1478; and ratified by the Prior and Convent on 21 of the same Month:[4] besides which, the Doctor was to have *Bouch de Court,* which, I suppose, means Entertainment, for himself, two servants, and three horses, as often as he should have occasion to come to the Bishop, on his Lordship's account.[5] The Grant and Ratification of this Annuity, as it throws a little light on the History of Physick, and may be looked upon by the Gentlemen of that Profession as a Curiosity, are remitted into the Appendix.[6] This Pension continued to be paid to Dr. *Lempster* many years after the Bishop's decease: for in the Catalogue of the *Harleian* MSS, now in the *British Museum,*[7] is this, 'Warrant for Payment of an Annuyte of 20 Marcs, which the worshipfulle in God '*William Grey,* late Bishop of *Ely,* graunted to *Walter Lemster* Doctour of Phissike, 'and did to be ratified and confirmed under the Convent Seale of the Monasterye of '*Ely.* Yeven at *Westm.* 25 Dec. A° primo.' This was the 1st of *Rich.* III, *viz.* 1483.[8]

Our Bishop died at *Downham* 4 *Aug.* 1478: from whence on the day following, his body was conveyed with great solemnity, almost all the Clergy of the Isle assisting on Horseback, with Torches and led Horses; and on the Afternoon of the said day, his *Exequies* were solemnly performed in the Choir: on the morrow he was buried betwixt two marble Pillars on the North-side of the Presbytery, near the place where Bishop *Alcock's* Chapel is now built.[9]

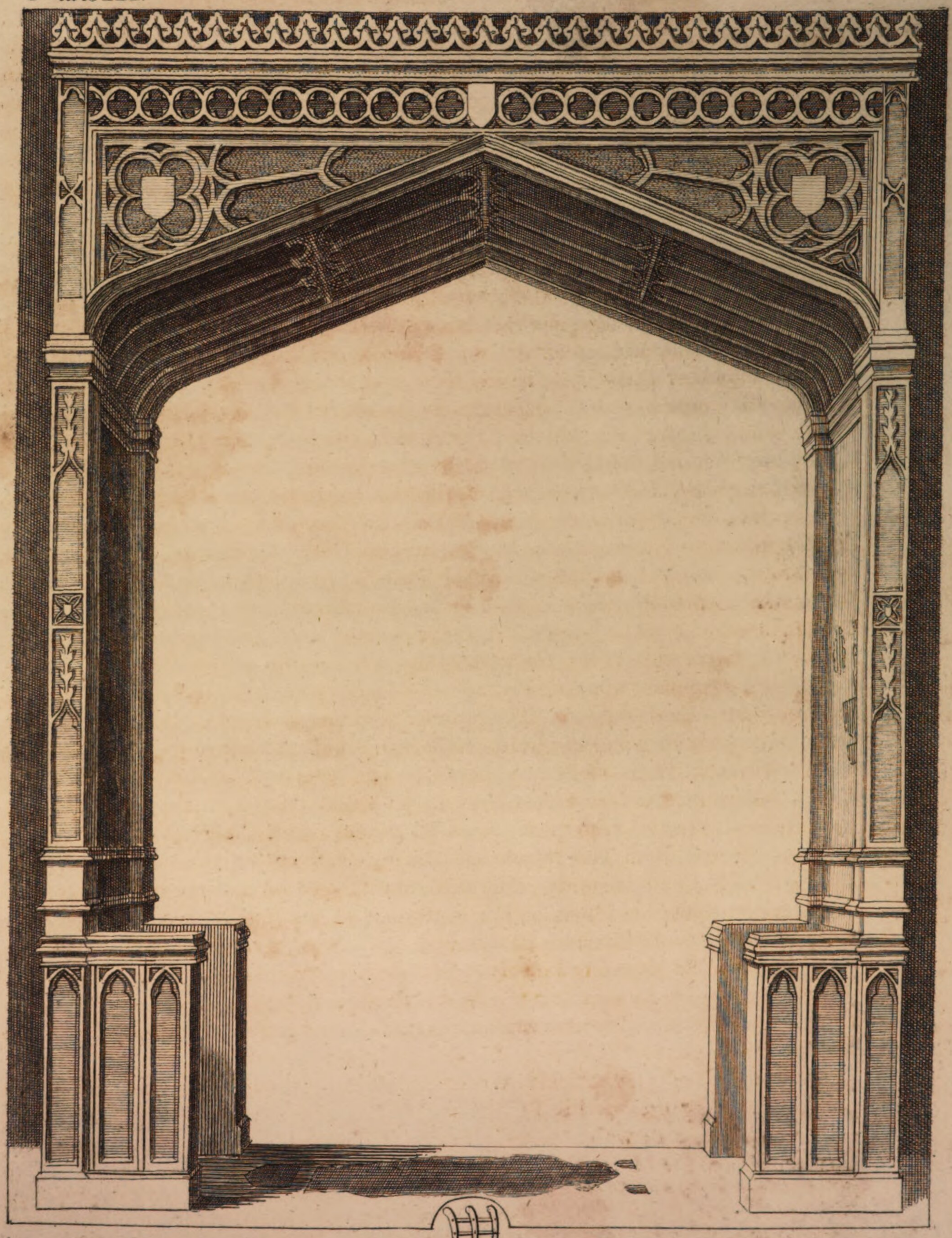
At his death he bequeathed a variety of Plate and Ornaments to the Church;[10] and to *Baliol* College, many curious and valuable Books and MSS, which he had collected in Italy. He is said to have written a great deal, and that very learnedly;[11] though nothing is now extant.[12]

A Monument of grey Marble was erected to his memory, over the place of his interment, having thereon his Effigies in Marble, and under that his Portrait engraven on Brass, both which, as well as most of the other decorations are now gone; what remains of the Monument is represented in Plate XX.

XXVII. JOHN

[1] Anno incipiente. [2] Angl. Sacr. v. i. p. 672. [3] Regist. Gray. fol. 96. [4] Id. fo. 97. [5] MS. Epi Elien. B. fol. 84. [6] Appendix No. XXVIII. [7] No. 433. Artic. 1751. fol. 160. [8] See more instances of the same kind, Id. Art. 905. fol. 74. *b.* [9] Angl. Sacr. v. i. p. 673. [10] Id. Ibid.. [11] Leland de Scriptor. Brit. p. 46. [12] Pitseus. p. 855.

Plate XX.



*To Charles Gray Esq.r of Colchester,
Rev.d William Gray formerly
at his Expence, is most*



*this Monument of the Right
Bishop of Ely, engraved
gratefully inscribed by*

James Bentham.
1764

XXVII. JOHN MORTON, LL. D. 1478,

WAS eldest Son of *Richard Morton* of *Milbourne St. Andrew's, Dorset* Esq.; born at *Beere* in the said County.[1] He received the first part of his education among the Monks of *Cerne* Abby, and thence removed to *Baliol* College in *Oxford*; became Moderator of the Civil-Law, School Principal of *Peckwater* Hall in 1453; and was one of the Commissaries of the University.

In 1450 he was collated to the Sub-Deanery of the Cathedral of *Lincoln*,[2] and in 1458 to the Prebend of *Fordington* in the Church of *Salisbury*, (which he resigned in 1476.) In the same year 1458, he was installed Prebendary of *Corringham*[3] in the Church of *Lincoln*, resigning his Sub-Deanery. In 1472 he was collated to the Rectory of St. *Dunstan's* in the East, *London*,[4] (which he held only two years,) and about the same time to the Prebend of *Islington* in the Church of St. *Paul*, which he exchanged the next year for that of *Cheswick*.

In 1473 he was made Master of the Rolls, in 1474 Archdeacon of *Winchester*, (in both which offices he was succeeded by his Nephew *Robert Morton* afterwards Bishop of *Worcester*.) He was also in this year collated to the Archdeaconry of *Chester*. The next year he was installed by Proxy Archdeacon of *Huntingdon*,[5] and also collated to the Prebend of St. *Decuman* in the Cath. Church of *Wells*,[6] In 1476 he was installed Prebendary of *South Newbald* in the Church of *York*, and also promoted to the Archdeaconry of *Berkshire*, and the next year to that of *Leicester*.[7]

These numerous promotions show the esteem with which he was regarded by several eminent Prelates, particularly by Cardinal *Bourchier* ABp. of *Canterbury*,[8] to whom he recommended himself by a display of eminent abilities as a Civilian, during his practice in the Court of *Arches*: and through his favour a way was opened to his future greatness under King *Henry* VI, who made him a Privy Councellor: and he so strictly adhered to the interests of that unfortunate Prince, when most others deserted him; and even King *Edward* IV could not but admire and reward his fidelity, taking him into his Councils, and in 1478 making him both Bishop of *Ely* and Lord High Chancellor of *England*;[9] and such was the continuance of his regard to him, that at his Death he appointed him one of his Executors. He received his nomination to the Bishoprick of *Ely* the day after the interment of Bishop *Gray*, and was the next day elected; though the Papal Bull of Provision did not arrive till *Dec.* 24. The Temporalties were restored *Jan.* 4, 1479,[10] and he was Consecrated on the 31st, and Installed 29 *August* following with great State and Magnificence.[11]

Being

[1] Baronettage of Engl. vol. ii. p. 33. Edit. 1720. [2] Willis's Cath. Lincoln, p. 97. [3] MSS. Cole, vol. 27. p. 298. [4] Newcourt's Repert. vol. i. p. 138. [5] Willis's Cath. Lincoln. p. 107. [6] Baronettage, &c. p. 34. [7] Le Neve p. 164, 280. [8] Godwin de Præsulibus Angl. p. 130. [9] Chronica Juridicialia. pag. 139. [10] Anno incipiente. [11] The Abbots of Thorney, Bury, and Ramsey, with the Priors of Ely, Barnwell, and Anglesey, and the Master of the Rolls his Nephew, attended at his Installation: together with the following Knights and Gentlemen of the Country, Sir Thomas Howard, Sir John Donne, Sir John Wingfield, Sir Harry Wentworth, John Sapcote, Sir Edward Wodehouse, Sir Robert Chamberlayn, Sir John Cheyne, Sir William Brandon and his Lady, Sir Robert Fynes, and John Fortesque, and other Gentry: who all dined with the Bishop

BEING firmly attached to the interests of *Edward* IV, no wonder if he was looked on with an evil eye by *Richard* Protector of *Edward* V; and accordingly when the Privy Council was assembled in the Tower to consult about the Coronation of that young King, the Bishop of *Ely*, together with *Rotheram* ABp. of *York*, Lord *Stanley*, and others was taken into custody, as known enemies of the measures then in agitation.[1] But our Bishop was soon released from prison, and given in ward to the Duke of *Buckingham*, at that time a warm partizan of *Richard*, but by conversation with the Bishop drawn off to opposite interests. The Bishop was sent to the Duke's Castle at *Brecknock*, and escaping from thence into the *Isle of Ely*, he passed the Seas in disguise, and negociated the Marriage between *Henry* Earl of *Richmond* and the Princess *Elizabeth* eldest Daughter of *Edward* IV; thus providing for the future peace and tranquillity of the Kingdom, by making a coalition of the divided Houses of *York* and *Lancaster*.[2]

HE had before this time, under *Edward* IV, been employed in many important affairs of State, and so early as 1473 had the Custody of the Great Seal committed to his care for a time.[3] In 1474, he was sent Ambassador to the Emperor of *Germany*, and to the King of *Hungary*, to concert a League with them against *Lewis* King of *France*:[4] and the next year attended the King with his Army into *France*; and in August, together with Sir *Thomas Howard*, and two others, was appointed Commissioner to treat concerning the proposals of Peace which were offered by the *French* King; whereby a Peace was concluded on terms most honourable and advantageous for the *English*.

HAVING by many signal Services endeared himself to the Earl of *Richmond*, afterwards *Henry* VII; he was, on the Death of Cardinal *Bourchier* ABp. of *Canterbury* in 1486, appointed to succeed him in that See, and was admitted to the Temporalties of it *Dec.* 6, that year; having immediately after his Election received a Grant[5] of the whole profits of it to his own use, and the disposal of all Preferments annexed to it.

On

Bishop on this solemnity. The particulars of this Feast, with some Poetry on the occasion, are preserved in a curious old printed Book in black Letter in the Heralds Office, and deserves a place in the Appendix; as well as another curious Memorial relating to this Installation, preserved among the Harleian. MSS. in the British Museum, giving an account of the Bishop's Pilgrimage from his Palace at Downham in the Isle, two Miles from Ely, to his Cathedral Church on Aug. 29, being the Feast of the Decollation of St. John Baptist, our Prelate's Name-day, barefoot, with the Ceremonies of his Installation; from whence the whole Company went with the Bishop to his Palace to a sumptuous Entertainment. Appendix No. XXIX, XXX.

[1] Hall's Chron. Edw. v. fol. xiii. *b*. [2] How this transaction was conducted, is minutely set down in the Chronicle which goes under the name of Edward Halle, [Life of Rich. iii. fol. xxix. *a*.) where the Bishop's Character is naturally drawn, according to the manners of that Age; and the particular conversations between the Duke and Bishop are also related, and may by the Curious be perused.—A late most ingenious Writer has obliquely accused our Bishop of the violation of his allegiance to Richard iii. [Historical Doubts on the Life of Rich. iii. p. 18] But can there be any violation of allegiance to a Person to whom none was due, or for aught that appears, was ever made?—As the Bishop was clapt up in prison before Richard was crowned, and was never after at liberty, till he attained it by his own flight, it is most probable he never swore any allegiance to him at all. [3] Rymer Fœd. vol. xi. p. 782. Dugd. Series, &c. p. 71. [4] Ibid. p. 836, and vol. xii. p. 14. [5] Ibid. p. 302.

On *Aug.* 8, 1487, he was appointed Lord High Chancellor of *England.* In 1493 *Sept.* 20, he was created a Cardinal of the Church of *Rome,* by Pope *Alexander* VI, by the Title of St. *Anastasia.*[1] He held the office of High Chancellor to his death; which happened on *Sept.* 15 or 16, 1500. He was buried beneath the Choir of the Cathedral Church of *Canterbury,* and had a sumptuous Monument erected for him.

WHILE he was Bishop of *Ely* he executed a work of very large expense and singular utility for draining the Fens and extending Navigation, by that Cut of 40 feet in breadth and 4 in depth, from *Wisbech* to *Peterborough,* which is called *New Leame,* or *Morton's Leame,* being in course 12 miles long; he also continued the same through *Wisbech,* and by other Cuts made a new Out-fall to the Sea.[2] He also rebuilt and beautified the Bishop's Palace at *Hatfield,* and rebuilt the Castle at *Wisbech:* And many other instances of his liberality in repairing Edifices at *Canterbury, Lambeth, Maidstone, Allington-Park, Charing,* and *Ford,* are mentioned by Leland;[3] and at *Oxford* he repaired the Canon-Law School, and was a large Contributor to the rebuilding of St. *Mary's* Church, and the Divinity School; his Arms are still remaining upon the Tower of *Wisbech* Church.

BY his Will he made large bequests to pious uses;[4] and among these, he left to his ancient Church of *Ely* his Silver Cross, weighing 235 ounces, and his Episcopal Mitre richly set with Pearls and Precious Stones:—in return for which, and also in gratitude for many other favours conferred on them, both whilst he sat Bishop there, and afterwards as long as he lived, the Prior and Convent of *Ely* obliged themselves to 'find at their own expense, one of their Monks to say daily the Mass of *Requiem* 'for his Soul, and the Souls of his Parents, Friends, and Benefactors, for 20 years 'from the time of his death: and that the said Monk in every such Mass, should 'after the reading of the Gospel, in going to the Lavatory, say the Psalm *De profundis* 'and ask every one then present, to say a *Pater Noster* and *Ave Maria,* for their 'Souls, agreeably to the Will of the said most Reverend Lord *John Morton,* expressed 'in his last Will and Testament.' This Obligation of the Prior and Convent is dated in the Chapter-House at *Ely, April* 20, 1502.[5]

XXVIII. JOHN ALCOCK, LL. D. 1486.

SON of *William Alcock,* by *Joan* his Wife,[6] was born at *Beverley* in *Yorkshire,* and educated at *Cambridge,* and commenced LL. D. before 1461; in which year he was collated by *Thomas Kemp* Bishop of *London,* to the Rectory of St. *Margaret Fish-*

[1] Ciaconius de vit. Pontif. et Card. Tom. iii. col. 167. [2] Camden's Britannia. col. 294, 412. Dugdale's Hist. of Imbanking, &c. pag, 364, 372, 376 [3] Itinerary. vol. vii. pag. 129. [4] He founded Exhibitions for Scholars at both Universities, for 20 years after his decease; 20 at Oxford, and 10 at Cambridge. Among his bequests, there was one to the Lady Margaret, the King's Daughter, (to whom he was God-father,) of a Golden Cup, and 40*l.*—He is said also to have founded 4 Scholarships in St. John's College in Cambridge: [Godwin de Præsul. p. 131. Note *l.*] but as that College was not founded till several years after his death; if there are any such, they must be from application of his Money, intended at first for some other purpose. [5] Registr. Epī Elien. B. fol. 209. [6] Leland Itin. v. i. p. 50, 51.

Fish-Street;[1] and the same year promoted to the Deanery of the Royal Chapel of St. *Stephen Westminster*:[2] in 1462 he was appointed Master of the Rolls. *Dec.* 16, 1468, he was installed Prebendary of *Browndeswood* in the Cathedral Church of St *Paul*; and the same year collated to the Prebend of *South Alton* in *Salisbury* Cathedral.

In 1470, he was of the Privy Council to the King, and constituted his Ambassador to the King of *Castile*;[3] and the following year, together with the Queen and others, was by King *Edward* IV, appointed to be of the Privy Council to his Son *Edward* Prince of *Wales*: he was also in the same year one of the Commissioners for treating with the King of *Scotland*. In 1472, he was promoted to the See of *Rochester*, and also made Keeper of the Great Seal, till *Robert Stillington* Bishop of *Bath* and *Wells* should be recovered of his infirmities. He founded a Free-Grammar-School at *Kingston* upon *Hull* about the year 1476, in which year he was translated to *Worcester Sept.* 18, and received the Temporalties from the King *Sept.* 24.—While he continued Bishop there, he very elegantly enlarged the Collegiate Church of *Westbury*. About 1478, he was appointed President of *Wales*. In 1481, he visited and reformed the Priory of *Little Malvern* in *Worcestershire*, rebuilt their Church, repaired their Convent, and in a great measure discharged their Debts.

On the death of King *Edward* IV, in 1483, being then *Præceptor* to King *Edward* V, he was removed from that charge by his Uncle the Protector;[4] however, he was suffered to enjoy his Liberty; and not, as many other of the young King's Friends, clapt up into prison.

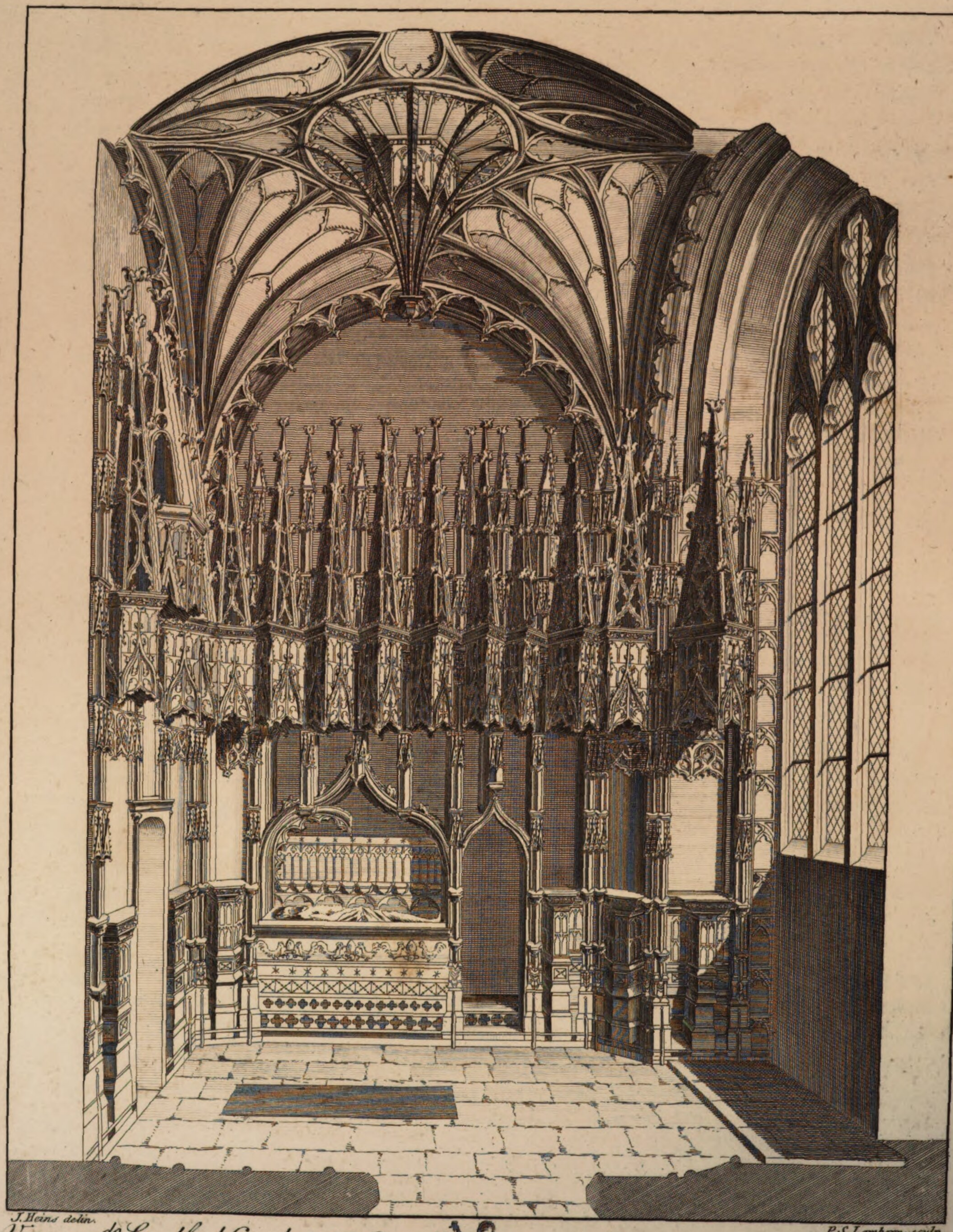
On *March* 6, 1486, 1 *Henry* VII, soon after that King's Accession, on ABp. *Rotheram's* dismission from the office of Lord Chancellor, the Seals were delivered to his custody;[5] which he resigned not long after to Bishop *Morton*, and in October following was translated to *Ely*.[6]

In 1487 he Visited in person the ancient Nunnery of St. *Radegund* in *Cambridge*.[7] It is probable that the many disorders he then found in that House, first suggested to him the thoughts of suppressing it, and converting it into a College of Students; though it was some years before that design was put into execution. For afterwards, upon his representing the great irregularities of the Nuns, he obtained of the King a Patent, dated at *Westminster June* 12, 1497,[8] for dissolving the Nunnery, and founding in its stead a perpetual College, consisting of one Master, six Fellows, and a certain number of Scholars, for the increase of Learning, Piety and Virtue, to be called the College of the B. Virgin *Mary*, St. *John* the Evangelist, and St. *Radegund*, near *Cambridge*; to be governed by such Statutes as He or his Successors should think proper to make and ordain. But the Bishop having thought proper to add to this Title, that of the Holy Name *Jesus*, it was even in his time commonly called *Jesus College*.[9] Since that time it hath increased much in Buildings, and Revenues, under the Patronage of the Bishops of *Ely*; and now consists of a Master, sixteen Fellows, and thirty Scholars.

His

[1] Newcourt's Repertorium, v. i. p. 406. [2] Ib. p. 121. [3] Rymer's Fœd. v. xi. p. 653, 717, 764. [4] Joh. Rossi Hist. Reg. Angl. p. 212. [5] Dugdale's Chron. Series. p. 74. [6] Regist. Alcock, fol. 1. Rymer's Fœdera, v. xii. p. 318. [7] Registrum Alcock, fol. 153. [8] Rymer's Fœd. v. xii. p. 653. [9] Regist. Alcock, fol. 125.

Plate XXI.



J. Heins delin. *P.S.I. amborn sculp.*

Viro rev.^do Lyndford Caryl S.T.P. Custodi, et socüs Coll: Jesu Cant: hunc typum Sacelli Joh: Alcock olim Epi: Elien: & ejusdem Collegii Fundatoris, eorum sumptibus ære incisum grato animo D. D. D. Jacobus Bentham.

His Device was a *Cock;* of which allusion to his Name he was extremely fond; as appears by his placing the figure of that Bird, with moral Sentences upon Scrolls in almost every part of the publick buildings which he erected;—these were many and expensive: He adorned almost all his Manors with new buildings, and raised from the ground a noble Hall and Gallery[1] in his palace at *Ely;* and the remainder of his revenues he spent in acts of Hospitality and Beneficence.

He died at his Castle of *Wisbech, Oct.* 1, 1500, and was buried in the middle of a sumptuous Chapel which he had built for himself, at the East-end of the North Isle of the Presbytery of his Cathedral Church.

He was not only a considerable Writer, but an excellent Architect; which occasioned his being made[2] Comptroller of the Royal Works and Buildings under King *Henry* VII: and his Chapel above-mentioned is a noble Specimen of his skill in Architecture; though at present it lies sadly mangled by the fanatical zeal of tumultuous Reformers, in the same neglected state, which gave occasion, above a Century ago, to Bishop *Godwin*[3] to express his wishes, that some Person of the many who were benefited by Bishop *Alcock's* munificence, would have the generosity to pay for it's reparation.—His Tomb, with his Effigies thereon much defaced, is placed on the North-side of the Chapel under an Arch of Stone.[4] Some time since, on opening a Grave at a distance from this Chapel, a Stone was turned up with this Inscription, 'Johannes Alcock Epus Elien. hanc fabrycam fieri fecit 1488;' being probably the Date when he began the Chapel: this Stone is at present placed in the East wall of the Chapel.[5]

XXIX. RICHARD REDMAN, D. D. 1501,

After a vacancy of near a year, being then Bishop of *Exeter,* was translated to the See of *Ely* by Papal Provision: the Temporalties were restored to him on *Sept.* 26, 1501,[6] by King *Henry* VII, who also gave him all the profits due to the Crown, during the vacancy.

He is said to have been educated at *Cambridge;*[7] became a Canon Regular of St. *Augustin* of the order of *Premonstre;* and in 1471, was Abbot of *Shappe* in *Westmorland,* (being also in 1491 Visitor General of his Order; which he held *in commendam* with his Bishoprick of St. *Asaph;* to which he was promoted as being zealous in the interests

[1] Angl. Sacr. v. i. p. 675.—The Gallery now remaining on the West-side of the Palace, was built by Bishop Goodrich; whose Arms are on the Bow-window towards the Green. [2] Parker's Hist. of Cambr. p. 119. [3] De Præsul. Angl. p. 270. [4] Plate XXI. [5] *Bale,* who rarely speaks of any one with moderation, thus acknowledges the good and amiable qualities of this worthy Bishop: 'Johannes Alcock, ab 'ipsa pueritia bonarum literarum studiis ac pietati deditus, ita a virtute in virtutem crevit, ut eo nemo per 'Angliam majori sanctitatis nomine insigniretur. Parcissimè plane per totam ætatem victitasse dicitur, duri- 'terque vigiliis, studiis, abstinentiis, & aliis castigationibus domuisse prurientis suæ carnis illicebras:—in 'omni vita abstinentissimus iste erat.' Bale, Script. illustr. Britan. Catalog. Cent. 8, p. 631, 632.— [6] Rymer's Fœd. vol. xii. p. 775, 779. [7] Godwin de Præsul. Angliæ, p. 270.—Mr. Willis (Survey of St. Asaph Cath. p. 69,) supposes him to have been born in Hertfordshire, and near the Bishop's Palace at Hatfield; but upon what authority I know not; he further reports, that he was first Rector of Kelshall in that

interests of King *Edward* IV, when *Thomas Knight* was deprived on account of his attachment to King *Henry* VI. It is probable that *R.* Bishop of St. *Asaph, Oct.* 30, 1468, mentioned by Mr. *Wharton,*[1] was meant for him; though (from the confusion of the times,) he obtained not licence of Consecration from *Canterbury* till *Oct.* 13, 1471, and does not seem to have been Consecrated till the middle of the following year.[2] However, as King *Henry's* party gained strength in 1469, Bishop *Knight* seems to have been re-established in his See, and received a Summons to attend King *Henry's* Parliament at *Westminster*;[3] where acting zealously for the restoration of his old Master, against the claims of *Edward* IV, he was by that Prince convicted of High Treason, and to compound for his fault, was forced to resign his Bishoprick; upon which he had an especial Pardon passed *Oct.* 30, 1471.

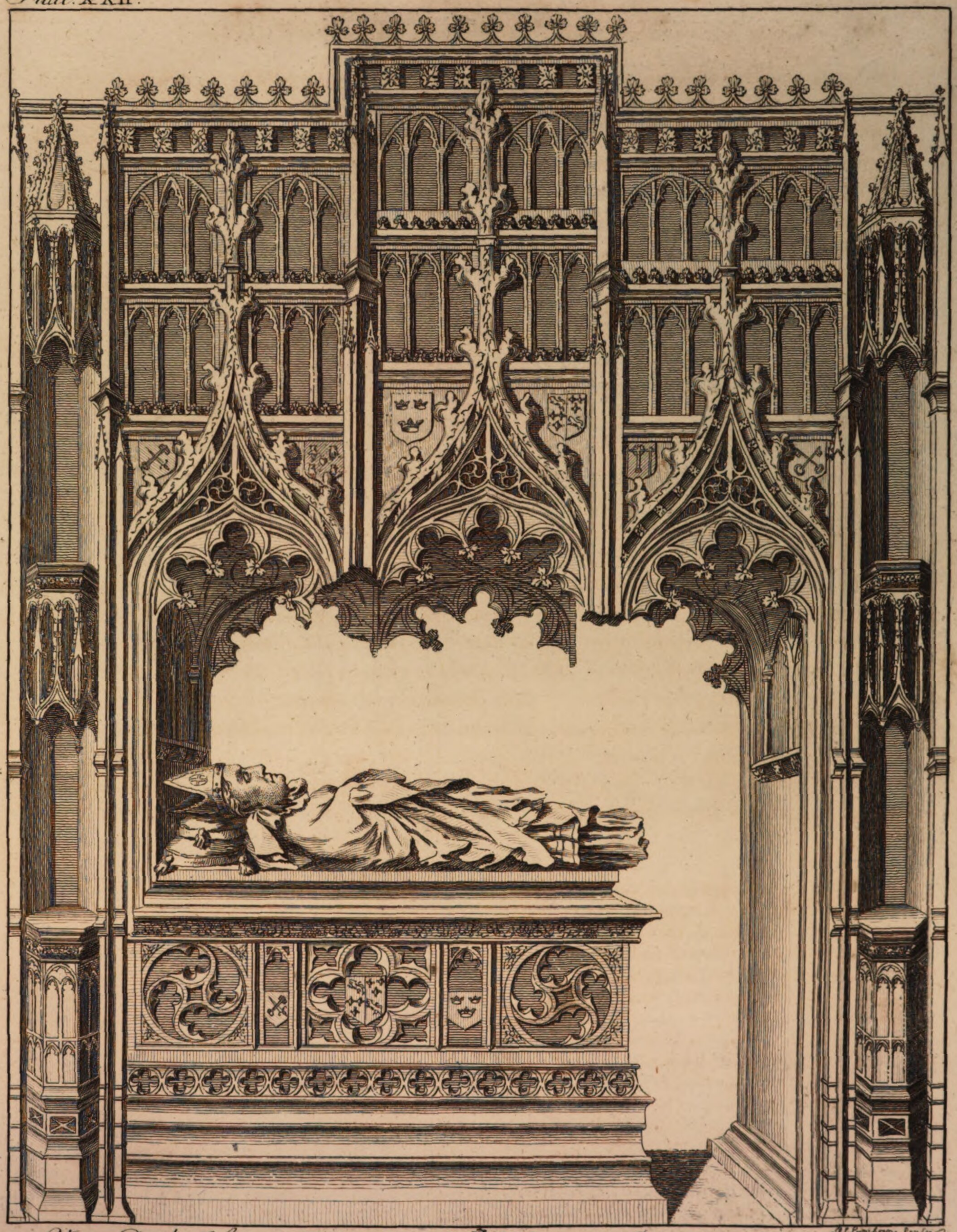
Bishop *Redman* proved a most liberal and generous Benefactor to the See of St. *Asaph,* by rebuilding his Cathedral Church, which had been burnt down about 1404, by *Owen Glendour,* and laid in ruins near 80 years, with only the walls standing: these he repaired about 1490, and having carried them up to their present height, he placed thereon a new roof, and made the East-Window, the Bishop's Throne, Stalls in the Choir, and other inside reparations and ornaments;[4] his Arms yet remaining in divers parts of the Fabrick.

In 1487, he was entangled in the affair of *Lambert Symnell,* and on that account falling under the displeasure of King *Henry* VII, was complained of to the Pope for this his disloyalty; who by Bull dated *Jan.* 9, that year, commissioned the Archbishop with the Bishops of *Winchester, Ely,* and *Exeter,* to inquire into that matter, and to transmit the result of it to *Rome.*[5] It is reasonable to suppose that the Bishop acquited himself to the King's satisfaction; as he was in 1492[6] appointed by him one of his Commissioners to treat of Peace with the *Scots,* and the year after was made one of his Privy Council.[7] In 1495 he was promoted to the See of *Exeter,* having the Temporalties of it restored to him *Jan.* 7 following;[8] and in 1501 was translated to *Ely;*

that County, and then of Stretham in the Isle of Ely, both of the gift of William Gray, Bishop of this Diocese, to whom it is supposed, he was Chaplain; but I presume that he was neither Rector of one nor the other; for the Master Richard Redman, M. A. and Chaplain to Bishop Gray, who at Downham presented him 1 Mar. 1455, (Regist. Gray, fo. 12. *b.*) to the Rectory of Kelshall, and who was Chaplain to that Bishop in 1457; (ibid. fo. 27, *b.*) who further collated him to the Rectory of Stretham aforesaid, 17 Mar. 1458, (ib. fo. 41, *a.*) when he is called his Domestick Chaplain, was a different Person from our Bishop Redman; as will appear from the following circumstances:—In 1488, being grown very old and infirm, having been in possession of Stretham 30 years, he was disposed to retire, and probably to Cambridge, for the remainder of his life: accordingly, on 29 Oct. 1488, he resigned the said Living of Stretham, into the hands of Bishop Alcock, (Regist. Alcock, fo. 32, 33, 34,) on account of his great age and infirmities; at which time he is called *Honorabilis Magister Ricardus Redeman,* S. T. B. when the Bishop assigns him a Pension of 12*l. per ann.* out of that Rectory, giving these reasons for that assignment, 'Because he had 'laudably taken care of his Parish during his incumbency, and that the Clerical Order should not be dis-'graced through Poverty.' Which Pension was to be paid quarterly at the High Altar of St. Sepulchre's Church, in Cambridge.

[1] De Epi̅s Lond. & S. Asavensibus, p. 351. [2] Id. p. 352. [3] Id. p. 351. [4] Willis's Survey of St. Asaph, p. 5, 48, 70, 133. Godwin de Præsul. p. 641. [5] Rymer's Fœd. vol. xii. p. 333, 334. [6] Ibid. p. 494. [7] Godwin de Præsul. p. 941, Note *m.* [8] Rymer's Fœd. vol. xii. p. 577.

Plate. XXII.



Viro Rev.^do Johanni Price S.T.P. Canonico Elien: hoc Monumentum Rev.^di
Patris Ricardi Redman olim Epi. Elien: sumptibus suis æri incisum
grato animo D.D.D. Jacobus Bentham.

Ely; where having lived with great Hospitality not full four years, he died on *Aug.* 24, 1505, at *Ely-House* in *Holborn,* and was buried according to his own directions in his Cathedral Church of *Ely,* between two Pillars on the North-side of the Presbytery, where a sumptuous Monument[1] is erected to his Memory. By his last Will he gave considerably to his old Monastery of *Shappe;*[2] several small Legacies to all the Religious Houses in the Diocese of *Ely;* 100 Marks to the Cathedral, and the like Sum to be distributed to the Poor on the day of his Burial. In his journeys, through any towns where he staid but an hour, it was his practice to cause a Bell to be rung, that the Poor might come and partake of his Charity, which he plentifully bestowed among them.[3] Bishop *Godwin* who records this of him, seems however not to approve of this ostentatious way of giving Alms, as bordering too much upon what our B. Saviour has reprehended in the Pharisees; and therefore subjoins, 'Verisimile 'est illum qui tam multum palam donabat, plurima etiam contulisse clanculum, 'quæ omnibus non innotescerent.'[4]

XXX. JAMES STANLEY, D. D. 1506.

WAS the third Son of *Thomas Stanley,* created Earl of *Derby* in 1485. Mr. *Wood* reckons him to have received his education at *Oxford.*[5] In Bishop *Godwin* he is considered as a Graduate in *Cambridge:*[6] however, he occurs Prebendary of *Holywell* in the Cathedral Church of St. *Paul,*[7] to which he was collated so early as *Aug.* 26, 1458,[8] and held it 1481, when he exchanged it for the Wardenship of *Manchester.* In 1491 he was installed Prebendary of *Yatminster prima* in the Cathedral Church of *Salisbury,* which he exchanged the next year for that of *Bemister prima*

[1] Plate XXII. [2] Willis's Surv. of Ely Cath. p. 356. [3] Hearn's Preface to Pet. Langtoft's Chron. p. xxxiv. [4] De Præsul. Angl. p. 270, 271. [5] Athen. Oxon. v. i. p. 652, 653, & Fasti, p. 12.—In order to his promotion to this See in 1506, Mr. Wood informs us, that he by the name of '*Jacobus Stanley nuper hujus Universitatis Scholasticus,*' supplicated the Congregation of Regents, that he might be licenced to proceed in the Civil Law; which was granted, with some conditions: and that on Jan. 29, of the following year, the said Regents, with the Non-Regents did grant, that the said James Stanley Bp. of Ely, might be created Dr. of Decrees, by a Cap put on his Head by William A. Bp. of Canterbury and Richard Bp. of London: which Grant being accordingly executed at or near London with solemnity; a Letter of Thanks was sent to the University for the honour they had done unto him. [6] De Præsul Angl. pag. 271.—Where Bp. Godwin says expressly, that he was Dr. in Divinity, and his late Editor Dr. Richardson (Note *r*) more particularly, that he was so of Cambridge. [7] Newcourt's Repert. v. i. p. 160. [8] This circumstance serves to correct a mistake in Mr. Archdeacon Knight, who in his *Life of Erasmus,* (p. 18, 19,) takes notice of a young illiterate rich Priest, who resided with him in his House at Paris in the year 1496, and who had refused a Bishoprick on a consciousness of his Insufficiency; but was to have possession of it the next year, when he had made some further progress in Learning, and had made great offers to Erasmus to instruct him: but all in vain; for Erasmus in his boasting way, says, that he despised these great offers, which would have taken him from his Studies. This person Dr. Knight supposes to have been our Bp. Stanley: but him it could not be, on many accounts; as the title of *Adolescens,* or Youth, could not agree to his Age, even supposing him to have been a Beneficiary ever so young; for in 1458, 28 years before, we find him a Prebendary of St. Paul's: neither was he made a Bishop till 9 or 10 years after the time assigned by Erasmus for the 2d offer of that Dignity.

ma in the same Church: in 1493 he was made Dean of St. *Martin's le Grand, London:*[1] in 1500 Archdeacon of *Richmond;* in 1505 Precentor of *Salisbury;* having been also Prebendary of the Collegiate Churches of *Southwell* and *Rippon.*

In 1506 he was promoted to the See of *Ely,* by the Pope's Bull of Provision,[2] bearing date 17 *July,* that year. The Temporalties were restored *Nov.* 5 following, by the King; who also by a Grant dated 13th of the same month, gave him the whole profits of the See during the vacancy, to the amount of near 2500*l.*

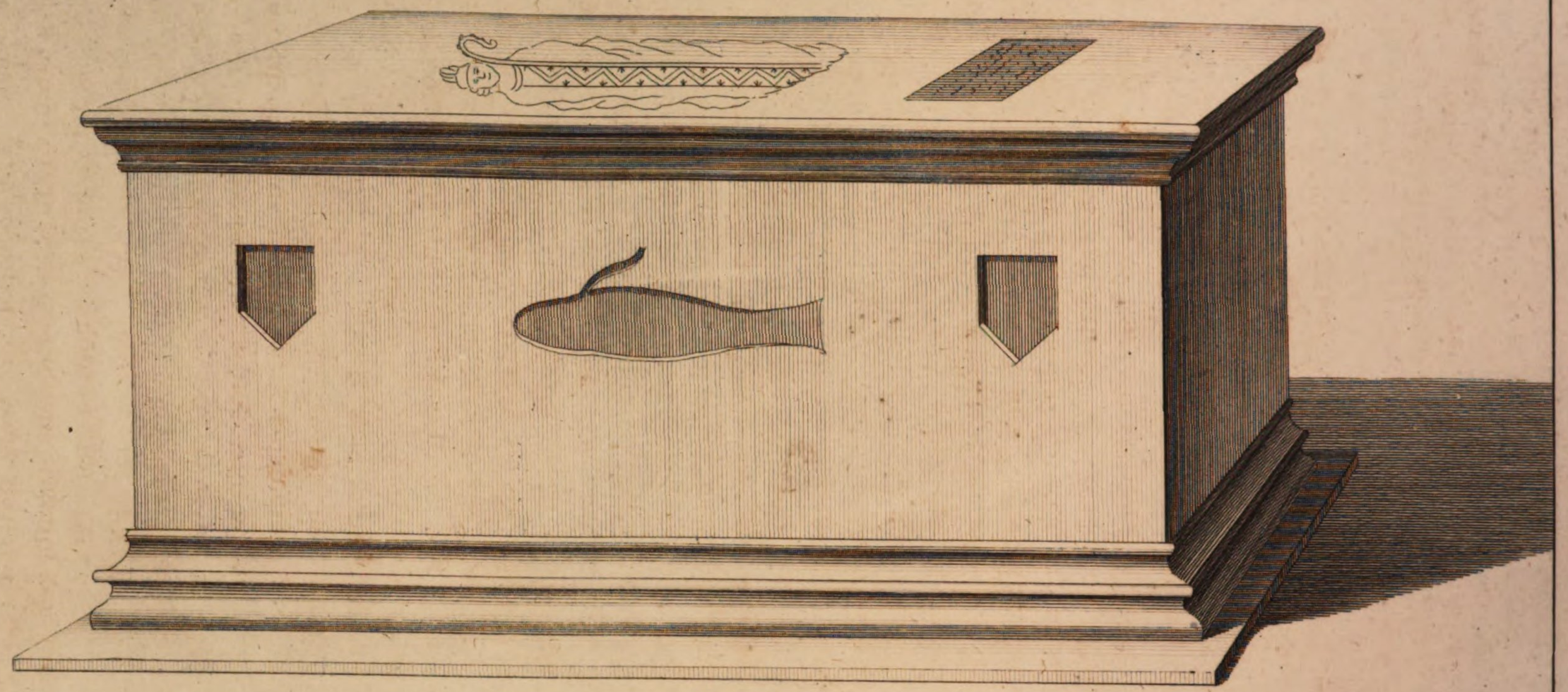
It is reasonably enough supposed by Mr. *Baker,*[3] that the powerful interest of his Mother-in-law *Margaret,* Countess of *Richmond* and *Derby,* occasioned his promotion in the Church:—'The worst thing, says he, she ever did!'—This reflection, no doubt, is in regard to our Bishop's Morals; which will by no means bear the strictest scrutiny; and particularly hints at the story related by Bishop *Godwin,* in respect to his incontinency: and this has led that Historian to be so severe on his Memory, that he says further, 'That he died without performing any one thing, de-'serving to be remembered:'[4]—thereby cancelling at once, on account of that single fault, all the good actions of his Life.—However, we ought not, I think, on that account, to forget some worthy actions that are recorded of him.

He was extremely generous in point of Hospitality: a Benefactor to *Jesus* College, by giving to it the Impropriation of the Rectory of *Great Shelford* near *Cambridge,* partly for founding a Fellowship therein, the Patronage of which he reserved to his Successors the Bishops of *Ely:* he also compiled the Statutes of that College, and got them confirmed by Pope *Julius* II: he likewise built a noble Chapel on the North-side of the Choir of the Collegiate Church at *Manchester,* and wainscoted the whole South-side of the Choir, with stalls and other ornaments; and much improved the Bishop of *Ely's* Palace at *Somersham:* add to this, his provident care in improving the Patronage of his See, by another Fellowship in the same University, which still remains in the nomination of his Successors: for it appears by an Indenture of agreement between our Bishop and the Executors of the Countess of *Richmond* and *Derby,* bearing date 12 *Dec.* 2 *Henry* VIII. 1510;[5] when he agreed to give them possession of the House or Priory (as it is there called) of St. *John* the Evangelist in *Cambridge,* in order to found the present College of that Name; that he was careful to maintain the dignity and honour of his Cathedral Church, by stipulating, That the Bishops of *Ely,* who were Founders and Patrons of the House or Priory, should still be accounted as secondary Founders of the College: and moreover reserved to himself the Nomination and Election of three Fellows during his life, and to renew them as often as their places became vacant; and to his Successors for ever, the Nomination and Election of one of the Fellows of the said College.

He died at *Manchester, Mar.* 22, 1515, and was there buried in the aforesaid Chapel, which was then building and afterwards compleated, as was also his Tomb of grey Marble,

[1] Newcourt's Repert, v. i. p. 428. [2] Rymer's Fœd. vol. xiii. p. 158. [3] Preface to Bp. Fisher's Funeral Sermon on the Countess of Richm. and Derby, p. xviii. and xxi. [4] Godwin de Præsul. Angl. p. 271. [5] Registrum Epī Elien. B. fol. 244, 245.

Of yo charite pray for the soule of James Stanley sūtyme bushyp of Ely and Chaūcelor of this College of maūcheste which deceased oute of this transitorye woorld the xxii daye of marche the yere of our lord God M.ccccc.xxxvi vpon whos soule and all cristen soulle ihesu haue mercy. Qui de gratus toto mūdo tumultatus S crimine mūdet semp tranquille peratus S filiū hoīm vbiq; gerāt corde, vt quid diligit vanitate et querit mendacū S Veritatem sapiant et itelligēt ac Domiūm promideāt.



Bishop Stanley's Monument in the Collegiate Church of Manchester. 1764.

Marble, by his natural Son, Sir *John Stanley;* on the Table of which Tomb, is a small Figure of the Bishop in Brass *in Pontificalibus,* and an Inscription at his feet, both of them perfect, as represented in Plate XXIII. [1]

XXXI. NICHOLAS WEST, LL. D. 1515,

WAS the Son of *John West,* a Baker of *Putney* in *Surrey.* By the violence of his temper and by his misconduct, he is said to have suffered disgrace in his early years. [2] But these failings were abundantly compensated by his future regularity and diligence, and by a display of good Learning, particularly in Divinity, and the Civil and Canon Law; which endeared him to Bishop *Fisher* and Sir *Thomas More,* and proved the occasion of his rising in the World. Before his promotion in the Church, we find him much employed in publick affairs in the reign of *Henry* VII. to whom he was Chaplain: and indeed his skill in matters of state was so eminent that

[1] Bishop Stanley's Character seems to be very impartially drawn in a MS. History of the Derby Family, (now in the possession of a Gentleman who has contributed Materials to the biographical Part of this History:) it is in Verse, and seems to have been written by a Person who lived near his time, and probably might remember him:—After speaking of the Bishop's Father, and his other Children, he thus proceeds:

'His third Sonne was James, a goodlie Man, a Prieste:
'Yet little Prieste's mettal was in him, by Christe:
'As manie more, pittie! Sacred Orders take
'For Promotion, rather then for Christe's sake;
'And ofte, most long of Frendes, the truthe to tell:
'It is greate grace if such a one prove well.
'Greate abuse in Priesthood, and Matrimonie,
'When fancie of Frendes shall chuse for the Partie.
'A goodlie tawel Man, as was in all England,
'And sped well in matters that he took in hand.
'King Henry the VIIth a Prince noble and sage,
'Made him Bishoppe for his Wisdome and Parentage.
'Of Elie many a day was he Bisshoppe there;
'Builded Sommersame, the Bisshoppe's cheife Mannere.
'An great Viander, as anie in his dayes:
'To Bysshoppe's that then was, this is no dispraise.
'Because he was a Priest I dare doe noe less
'But leeve, as I know not of his hardinesse.
'What Prieste hath a blowe one the one ear, sodainlie
'Turne the other lykewise, for humilitie.
'Hee woulde not doe soe, by the Crosse in my purse;
'Yet I truste his Soule fareth never the wurse.
'For hee did Actes bouldlie divers in his daies,
'If hee had beene noe Prieste, had beene worthie praise.
'Hee did ende his life at merrie Manchester,
'And right honourablie lyes buried there,
'In his Chappell, which he began of Free-stone:
'Sir John Standeley made it out, when he was gone.
'God send his Soule to the heavenlie companie!
'Farewell, godlie James, Bisshoppe of Elie!'

Prior Robert Steward seems to have hit off his Character in these few words, (Angl. Sacr. v. i. p. 676.) '*Armis quam Libris peritior;*'—which notably suit with some lines in this MS. Poem.

[2] MS. Hist. of the Provosts and Fellows of King's College,—Godwin de Præsul. Angl. pag. 271.

that he was employed in numberless Embassies and Negotiations abroad,[1] in *Germany, France, Spain,* and *Scotland* for above twenty-five years together.

He received the first part of his education at *Eton,* and was admitted into *King's* College in *Cambridge* 1483, and being Fellow of that College proceeded to his Degrees in Arts, and afterwards became LL.D, before 1501. He quitted the College about 1499: was Rector of *Egglescliffe* in the Bishoprick of *Durham:* Archdeacon of *Derby* in 1501: and became Rector of *Witney* in *Oxfordshire* in 1502; which Benefice he retained till he was made a Bishop. In 1510, he was installed Dean of *Windsor,* and was Register of the most Noble Order of the Garter.

On Sept. 23, 1514, he was with other Ambassadors, appointed to conduct the Lady *Mary,* the King's Sister, into *France,*[2] where she was married at *Abbeville* Oct 9th or 10th to *Lewis* XII, and Crowned Queen Nov. 6. But *Lewis* dying Jan. 1 following, the King sent over *Charles Brandon* Duke of *Suffolk,* with Sir *Richard Wingfield* and our Dr. *West* with Letters of Condoleance to his Sister the Queen of *France;* who there privately married the D. of *Suffolk.* The two former returning into *England,* Dr. *West* remained at *Paris* Apr. 16, 1515, being commissioned by the King to ratify the Peace lately concluded between the two Crowns, and to receive the Oath of *Francis* I, for the due observation of the Articles; which ceremony was performed May 8 in the Castle of *Montargis.* Before this time, Apr. 18, 1515, we find him styled Bishop Elect of *Ely;*[3] so that he was very soon after the death of Bp. *Stanley* nominated to that See. On May 18 the King granted him the profits of it[4] for his own use, from the death of his Predecessor: and Pope *Leo* X also by his Bull dated at *Rome* Aug. 6 conferred the said Bishoprick on him by way of Provision:[5] the King put him into possession of the Temporalties Sept. 66; on Oct. 7, he was Consecrated at *Lambeth* by ABp. *Warham*; and inthroned by Proxy Feb. 21 following.[6]

On May 30, 1515, he was, together with *Thomas* Lord *Dacre* and *Greystock,* and *Thomas Magnus* Archdeacon of the *East-riding* in *Yorkshire,* appointed Commissary to treat with the King of *Scotland:* On Oct. 1, 1518, he was employed as Ambassador in a Treaty of Peace between Pope *Leo* X, *Francis* I, and other Powers; and also in a Treaty of Marriage between the Princess *Mary* Daughter of K. *Henry* VIII. and the young Dauphin *Francis;* at which time an interview between the two Kings, *Henry* VIII and *Francis* I, was concerted; and our Bishop was appointed to attend at that ceremony; which took place at *Ardres* near *Calais,* the celebrated *Camp Drap d'Or.*[7] On Feb. 10, 1519, he was appointed to surrender the City of *Tournay* to the *French* King. May 27, 1520, he attended the King at *Canterbury* at the reception of the Emperor *Charles* V;[8] and on Aug. 28, 1525, we find him named with other Commissioners in a Treaty of Peace and Friendship, with the Ambassadors of *Frances* I.[9] then a Prisoner at *Madrid,* and his Mother the Queen Regent of *France.*

He

[1] Rymer's Fœd. vol. xiii. pag. 35, 114, 155, 278, 309, 332, &c.—Lord Herbert's Life of Henry VIII. p. 22, 27, 30.—Fiddes's Life of Card. Wolsey. p. 67. 76, 96. [2] Rymer's Fœd. vol. xiii. p. 347. [3] Ibid. pag. 491, 501. [4] Ib. p. 510. [5] Ib. p. 515, 516. [6] Registrum West. fo. 5. [7] Montfaucon Antiq. de la Monarchie Franc. vol. iv. p. 162. [8] Rymer's Fœd. vol. xiii. p. 768. [9] Id. vol. xiv. p. 56.



Viro venerabili Ioanni Sumner S.T.P. Præposito et S^ti Nicholai Cantab hunc typum Sacelli Sumptibus eorum in ære incisum grato et *Scholaribus Coll. Regalis b^tæ Mariæ Virginis Nicholai West olim Episcopi Eliensis animo D.D.D. Iacobus Bentham. 1764.*

He is generally acknowledged to have lived in the greatest splendour of any Prelate of his time, having above an Hundred Domesticks, at the wages, some of 40*s.* others at 4*l.*—Each being allowed for their Winter and Summer Liveries 7 yards and an half of Cloth, and 4 yards for their Winter Cloaks. The Poor relieved daily at his Gate with Meat and Drink were 200; besides many occasional largesses.[1]

At *Putney* in *Surrey*, where he was born, he built a very elegant Chapel[2] adjoining to the Church: and was a considerable benefactor to *King's* College[3] in Plate and other respects.

Perhaps the Reader would not lay any great stress upon the many encomiuns on the Learning, and other great accomplishments of our Bishop, which are to be found in the Dedications of several Books of Literature and Piety to him:—though those of Bishop *Fisher*[4] must be allowed to carry considerable weight with them.

In the affair of the Divorce,, he was a zealous Advocate for his Mistress Queen *Catherine*, to whom he had long been Chaplain; and wrote a Book, *De non dissolvendo Henrici Regis primo Matrimonio cum Catharina:* whilst King *Henry* VIII was at the same time, in eager pursuit of a Divorce. These circumstances considered; no wonder if our Bishop was made sensible, that however great a favourite he might heretofore have been; yet that now the case was quite altered; and he found his interest with the King daily decline. The Gout and other bodily infirmities, brought upon him, or at least aggravated by the trouble and uneasiness he met with in the abovementioned affair, it is generally thought, put a period to his Life on April 6, as Bp. *Godwin*[5] says, or by other accounts[6] on the 28th of that Month, 1533.

According to his appointment, he was buried in the Chapel which he had built for that purpose, at the East end of the South-Isle of the Presbytery of his Cathedral:—a work whose singular elegance and exquisite workmanship still appears, notwithstanding the outrageous violences which it has suffered from the fanaticism of Enthusiastic Reformers. His arms are engraved and painted in various parts of the Chapel; and his Motto carved on the Stone-work, is often repeated on a Moulding running round the whole, *Gratia Dei sum quod sum:* alluding perhaps to his own misbehaviour, in his first setting out as a Scholar at the University, and his exemplary conduct afterwards; and which probably he made use of, not so much as a Motto, as a Memento on that occasion. On a brass plate was formerly this Inscription: 'Of your Charitie pray for the Soule of Nicholas West sometyme Bishop of 'this See, and for all Christen Soules: in the whych Prayer he hath graunted to 'every person so doing 40 days of pardon, for every time they shall so pray.'

THOMAS GOODRICH, D. D. 1534.

On the death of Bishop *West*, his Nephew and Godson, Dr. *Nicholas Hawkins* Archdeacon of *Ely*, at that time the King's Ambassador in foreign parts, was designed to succeed him:[7] but he dying before his Consecration could be effected; the

[1] MS. Hist. of King's College.—Godwin de Præsul. Angl. p. 271. [2] Ibid. [3] Ibid. [4] Vid. Opera Cardinalis Fisheri. p. 101. Wirceburgi 1597. Fol. [5] De Præsul Angl p. 272. [6] Angl. Sacra. vol. i. p. 676. [7] Godwin de Præsul. Angl. p. 272. Angl. Sacr. vol. i. p. 676.

the King granted his Licence to the Prior and Convent, dated March 6, 1534, to choose themselves a Bishop;[1] who thereupon elected in their Chapter-house the 17th of the same Month, THOMAS GOODRICH, S. T. P.; which Election was confirmed by the Archbishop April 13 following, in the Parish-Church of *Croydon;* who also consecrated him in his own Chapel in that Town, on the 19th of that Month. He was installed by his Proxy *William Meye* LL.D. 2 May.

THIS Bishop was the Second Son of *Edward Goodrich* of *East-Kirby* in *Lincolnshire*; was admitted Pensioner of *Benet* College in *Cambridge*[2] soon after the year 1500. He became Fellow of *Jesus* College in 1510, commenced M. A. in 1514, and the following year was Proctor of the University. Being of a studious turn, he made great proficiency in several branches of Learning, particularly in the Civil and Canon Laws. In 1529, he was appointed one of the Syndics to return an Answer from the University of *Cambridge*, concerning the Lawfulness of King *Henry* VIII's Marriage with Queen *Catherine;* and from his readiness to oblige the King in that business, was recommended to his royal favour. He was presented to the Rectory of St. *Peter's Cheap* in *London*, by Cardinal *Wolsey* at that time Commendatory of the Monastery of St. *Alban;* and soon after made Canon of St. *Stephen's Westminster*, and Chaplain to the King; by whose favor he was advanced to the See of *Ely*.

BEING a zealous forwarder of the Reformation, on the 10th of Sept. after his coming hither, he Visited the Prior and Convent of *Ely*:[3] and the next year sent a Mandate to all the Clergy of his Diocese, dated at *Somersham* June 27, 1535, with orders to erase the Name of the Pope out of all their Books and to publish in their Churches, that the Pope had no further authority in this Kingdom: this Mandate may be seen in the Appendix;[4] together with his Injunctions, dated from *Ely* 21 Oct. 1541, to the Clergy; to see that all Images, Relicks, Table-Monuments of Miracles, Shrines, &c. be so totally demolished and obliterated, with all speed and diligence, that no remains or memory might be found of them for the future. Which Injunctions were executed with such speed, secrecy, and punctuality in his Cathedral, and other Churches in the Diocese of *Ely;* that no traces remain of many famous Shrines and Altars, which formerly were the objects of frequent resort, nor any signs at all, that they had ever existed.[5]

IN 1540 he was appointed by the Convocation to be one of the Revisors of the Translation of the New Testament: and St. *John's Gospel* was allotted to his share: He was named one of the Commissioners for reforming the Ecclesiastical Laws, both by *Henry* VIII and *Edward* VI, as well as by the University of *Cambridge:* and had a hand in compiling the Common Prayer Book of the Church of *England* 1548; and also the *Institution of a Christian Man*. Besides this, he was of the Privy Council to King *Henry* VIII. and *Edward* VI, and employed by them in several Embassies, and other

[1] Rymer's Fœdera vol. xiv p. 485, 486, 487, 527. [2] Master's Hist. of C. C. C. C. pag. 293. [3] Registrum Goodrich. fo. 3, 25. [4] No. XXXI. [5] The same Policy made the Purchasers of Religious Houses, in as great an hurry to pull down the Edifices, particularly the Churches and Chapels belonging to them; that they no longer subsisting in the eyes of the people, might be the sooner forgotten by them.

Plate. XXV.



VMPHRIDVS TYNDALL NOBILI. NORFOLCIENSIVM TYNDALLORVM FAMILIA ORIVNDVS DECANVS QVARTVS ISTIVS ECCLESIÆ OBIIT XII.° DIE MENSIS OCTOB: ANO SALVTIS MILLESSIMO SEXCENTESSIMO DECIMO QVARTO, ANNO ÆTATIS SVÆ SEXAGESSIMO QVINTO.



VSQVEQVO DOMINE VSQVEQVO

THE BODY OF THE WOORTHY & REVERENDE PRELATE VMPHRY TYNDALL, DOCTOR OF DIVINITY, THE FOVRTH DEAN OF THIS CHVRCH AND MASTER OF QVEENE'S COLLEDGE IN CAMBRIDGE DOTH HEERE EXPECT ŶE COMING OF OVR SAVIOVR

In presence, gouernment, good actions and in birth,
Graue, wise, couragious, Noble, was this earth,
The poor, ŷ church, ŷ colledge saye here lyes
A friende, A Deane, A minister, true, good, wise.

Viro Rev.^{do} *Roberto Plumptre S.T.P. hanc Tabulam, eorum sumptibus in ære Præsidi et Sociis Collegii Regin: Cantab. incisam, grato animo D.D.D.*

Iacobus Bentham.

other business of the State. In 1551, he was made Lord Chancellor of *England*, in the room of Lord *Rich*, which high Office he discharged with singular reputation of integrity: though in matters of Religion he was suspected by some, of too much disposition to temporize in favour of Popery, upon the accession of Queen *Mary*: but for what reason, I know not; unless it was, because he was suffered to keep his Bishoprick to his death; though the Seals were then taken from him. He was esteemed a Patron of Learned Men; and expended large sums in building and embellishing his Palaces, particularly at *Ely*, where the long Gallery carries tokens of his munificence, his Arms still remaining on the stone-work of the Bow-window towards the Green. He died at *Somersham*, *May* 10, 1554; and was buried in the middle of the Presbytery of his Cathedral Church, under a Marble with his Effigies in Brass,[1] mitred, in his Pontifical Habit, and the Great Seal as Lord Chancellor in one of his Hands, and an Inscription round it, which may be seen below.[2]

XXXIII. THOMAS THIRLBY, LL. D. 1554.

WAS born at *Cambridge*, and educated in *Trinity Hall* in that University, of which Society he became Fellow, and was very eminent in the profession of Civil Law. In 153+ King *Henry* VIII preferred him to the Archdeaconry of *Ely*; and not long after made him Dean of the Chapel Royal. On the Dissolution of *Westminster* Abby, the King having, by his Letters Patent, dated *Dec.* 17, 1540, erected it into an Episcopal See, appointed him Bishop thereof, to which he was Consecrated on the 19th of the same Month. This new Bishoprick, however, did not continue many years; for in the reign of *Edward* VI, Bishop *Thirlby* was prevailed on to surrender it into the King's hands, *March* 29, 1550; who thereupon dissolved it; at which time *Middlesex*, which had been assigned for it's Diocese, was reunited to the See of *London*, and the Bishop translated to *Norwich*. As he had been a Privy Councellor to K. *Henry* VIII, and *Edward* VI; so on the accession of Queen *Mary*, he continued in the same station; and being in high favour at Court, was translated to *Ely*, the Temporalties of which he received *Sept.* 15, 1554;[3] and was soon after sent Ambassador to *Rome*, to represent to the Pope the state of the Kingdom, and promise in the Name of King *Philip* and Queen *Mary* obedience to the Apostolick See. He is said to have been a discreet moderate Man, in respect to his religious tenets; and when he had the invidious task imposed on him of Degrading Archbishop *Cranmer*, before he was burnt as an Heretick, he was observed to shed abundance of tears, whilst he was performing that Office. However, there was one Cler-

[1] Plate XXV. [2] 'Thomas Goodricus annos plus minus viginti Ecclesie hujus Episcopus hoc loco sepultus est. Duobus Anglie illustrissimis Regibus, variis et Religionis et Reipublice muneribus peigratus fuit; foris enim apud exteros Principes sepe Legatus; domi quidem cum Regi Edwardo ejus Nominis Sexto aliquamdiu Consiliarius extitisset, Magnus tandem Anglie factus Cancellarius. Chariorne Principi propter singularem prudentiam, an amabilior populo propter integritatem et abstinentiam fuerit, adjudicandum est perquam difficile. Obiit 10 die Maii Anno a Christo nato Millesimo [*quingentisimo*] quinquagesimo quarto.' 'Si Deus nobiscum, quis contra nos.' [3] Rymer's Fœd. vol. xv. p. 405.

Clergyman *John Hullier* Vicar of *Baburham*, burnt at *Cambridge* for Heresy in his time; and two others, *William Wolsey* and *Robert Pigot*, condemned to the flames, by Dr. *Fuller* his Chancellor, and burnt at *Wisbech* on the like account.

Bishop *Thirlby* must be reckoned one of the most considerable Benefactors to his See of *Ely;* for having by his interest procured from the Crown the best and most valuable part of the Patronage it at present enjoys; a Grant of the Nomination and Advowson of the Eight Prebends in his Cathedral Church to himself and Successors for ever.[1] His benefaction also to *Jesus* College in *Cambridge*, will be remembered with gratitude by that Society, to whom he obtained a Grant of the Advowsons of the Vicarages of *Fordham, Gilden-Morden, Whittleford, Comberton, Hinxton*, and *Swavesey*.[2]

In the beginning of Queen *Elizabeth's* reign, he continued some little time in favour, and was employed in publick affairs, being nominated one of the Queen's Commissioners in a Treaty with the Ambassadors of *France*,[3] and also in another Treaty with the Ambassadors from *Scotland:* but soon after the Queen's first Parliament broke up; on his refusing the Oath of Supremacy, and opposing the Reformation of Religion, that had been resolved on; he was deprived of his Bishoprick, and committed to the Tower.—He was reckoned a Learned and Good-natured Man, and of an even and pleasant temper: one instance I find recorded of him is, that upon his commitment, being searched by the Lieutenant of the Tower, and asked why he carried so much Gold about him, (having, it is said, in his purses and doublet to the value of 500 *French* Crowns,) replyed, 'He loved to have his friends about him, 'as not knowing his fare without them.'[4] He did not long continue in his confinement in the Tower; for his friends soon after obtained leave for him, and Dr. *Boxall* his Archdeacon, and *Tunstal* late Bp. of *Durham*, to live together with ABp. *Parker* at *Lambeth;* where they were all very kindly treated Here our Bishop lived for about 10 years; and dying in the Palace at *Lambeth, Aug.* 26, 1570, the ABp. took care to have him decently interred in the Chancel of the Parish Church there; and placed over him a large plain Stone, with this short Inscription, 'Hic ja-'cet *Thomas Thirleby* olim Episcopus *Eliensis*, qui obiit 26 Aug. A. D. 1570.'

XXXIV. RICHARD COX, D. D. 1559.

Born at *Whaddon* in *Bucks*, was educated in *Eton* School, and thence elected to *King's* College in *Cambridge*, of which he was admitted Fellow 1519; but he removed thence in 1525, with several other persons of that University, at the instance of Cardinal *Wolsey*, to his new-founded College in *Oxford;* of which he was made a Junior Fellow, and proceeded to the Degree of M. A. the following year. Whilst he was at *Oxford*, being found a follower of *Luther's* opinions, he was brought into some trouble on that account; which probably occasioned his leaving the University. Some time after, he was made Master of *Eton* School, Chaplain to the King, and

[1] This Grant may be seen in Rymer's Fœd. vol. xv. pag. 451. [2] Parker's Σχελετος Cantab.—Fuller Hist Cambr. pag. 86. [3] Rymer Fœd. vol. xv. pag. 510, 515. [4] MS. Notes of the Bishops and Deans of Ely.

and Tutor to the Prince of *Wales*, afterwards K. *Edward* VI. In the year 1541, the King presented him to the Archdeaconry of *Ely*, (vacant by the promotion of Dr. *Thirlby* to the new-erected See of *Westminster*,) to which he was admitted on Mar. 25;[1] and the same year he was nominated the first Prebendary of the same, by the King's Charter of Erection, dated Sept. 10;—he was also installed Prebendary of *Sutton* in the Church of *Lincoln*, June 11, 1542.—About this time he was likewise nominated to the Bishoprick of *Southwell* in *Nottinghamshire*, one of the new Sees which King *Henry* VIII intended to have erected, and to have endowed out of the revenues of the late dissolved Monasteries; but that design being laid aside, the King appointed him Dean of the Cathedral Church of *Oseney* near *Oxford*, another See of that King's foundation; which being transferred in 1546 to *Christ-Church* in *Oxford*, he became the first Dean there. When King *Edward* VI came to the Crown, Dr. *Cox* was made his Almoner, and being in much favour at Court, the University of *Oxford* elected him their Chancellor. All this reign, he was very active in promoting the Reformation of Religion that was then carrying on; and was further preferred to a Canonry of *Windsor*, and to the Deanery of *Westminster*, into which last he was installed Oct. 22, 1549, and held it *in commendam* with that of *Christ-Church*, as he did most of his other preferments as long as King *Edward* lived. On the death of that Prince, and Succession of Queen *Mary*, he was one of the first that was committed to prison, having been suspected, it seems, of favouring the Succession of the Lady *Jane*; however, he was soon released: when finding the Government-measures all tended to the overthrow of what had been done towards a Reformation of Religion in K. *Edward's* time, and to the restoration of Popery; he thought it not safe staying in *England*, but fled, with many others, to *Frankfort* in *Germany*; where he continued in exile, during that reign of persecution, a zealous defender, and constant in the use of the *English* Liturgy. In the very beginning of Q. *Elizabeth's* reign, and before it was publickly known how she stood affected to Religion, Dr. *Cox* returned to *England*; and was admitted into the secret councils of her Ministers, and appointed to confer with other learned men well-affected to the Reformation, on the proper means for restoring Religion, to revise the Common Prayer used in King *Edward's* time, and to prepare other matters against the sitting of the Parliament; which meeting on the 25th of Jan. 1558-9, he was appointed to Preach before them; and during their session, was, with other learned men of the Protestants, engaged to hold a publick disputation with the Popish Bishops, before a great Assembly of both Houses, and the Lords of the Queen's Privy Council. Not long after, on the deprivation of Bp. *Thirlby*, for refusing the oath of Supremacy, Dr. *Cox* was nominated to the See of *Ely*, and was consecrated[2] Dec. 21, following, being then Sixty years old. He was generally esteemed a wise and learned Prelate, well acquainted with Church matters, and on that account was often consulted by the Queen and her Ministry, and his judgment much relied on. He has indeed been represented as one who had more regard

[1] Registrum Goodrich, fo. 36. [2] Parker de Antiq. Eccles. Brit. p. 55.

gard to secular concerns, and to his private advantage, than to the true interest of his Church; and that merely on account of those Estates that were alienated from his See, on his first coming to it. But if that matter be set in a fair light, it must appear that he was in no wise blameable for it. In the first Parliament of Queen *Elizabeth* there was an Act[1] passed, That the Queen might, on the vacancy of any Archbishoprick or Bishoprick, reserve to herself any Lands belonging to them, giving the value in Tenths and impropriate Rectories in lieu of them. The ill use that might be made of that power, of taking away the Church-lands, but without enriching the Crown, was apprehended at that time. On that occasion we find Dr. *Cox* then Bp. Elect of *Ely* joining with Dr. *Parker* ABp. Elect of *Canterbury*, *Grindal* Bp. Elect of *London*, *Barlow* of *Chichester*, and *Scory* of *Hereford*, in an humble Address[2] to the Queen that she would be pleased to forbear such exchanges; and that they might not be thought unmindful of her great and necessary charges, (which was made one of the pretences for this Act,) they made her an offer, in the name of the Province of *Canterbury*, of 1000 Marks to be paid her yearly, in consideration of her forbearance thereof. The Queen, however, was persuaded to proceed roundly in this business; Commissioners were appointed to survey the several vacant Sees; and her Courtiers did not fail to make use of the opportunity of picking and choosing for themselves some of the best Estates belonging to them.[3]

INDEED the censure that has too frequently passed on many of the Bishops in that reign, for giving up the ancient possessions of their Churches, to the detriment of their Successors, seems in general to be without good foundation; for certainly it was not in their power to prevent it.

WITH respect to Bishop *Cox's* Alienations, as they are called,[4] though he certainly parted with divers of the best Estates belonging to his Church, specified in the Patent of 4 *Eliz.*[5] yet surely it cannot with justice be said, that he was easily wrought upon to do it. The truth is, these Manors were not voluntarily given up, but were kept

[1] There is a Copy of this Act. in the Bp. of Ely's Register *R.*—It was never printed in any Edition of the Statutes at large: but Bp. Gibson first inserted it in his Codex, &c. out of the Records of Parliament, pag. 676. [2] The original, signed by the A. Bp. and Bps. Elect, is still in the Library of Bene't Coll. Camb. Miscellanea iii. pag. 381, from whence I transcribed it, and shall give it a place in the Appendix, No. xxxii. [3] The Sees of Canterbury, London, Hereford, Ely, Chichester, Salisbury, Lichfield and Coventry, Bath and Wells, Exeter and Norwich, were doubtless stripped of some of their Manors and Lands in the year 1560; as appears from the Restitutions of the Temporalties of that year; (which may be seen in Rymer's Fœdera, vol. xv. pag. 574, 575, &c.) for there is the following clause of Exception inserted in each of them, viz. 'Exceptis omnibus Maneriis, terris, &c. prædicto Episcopatui dudùm spectantibus & per-'tinentibus, modò in manus nostras, vigore cujusdam Actûs Anno Regni nostri primo inde nuper editi & pro-'visi, electis et captis, ac in Scaccario nostro de recordo residentibus.'—And that most of the other Sees underwent the like scrutiny, when they happened to become vacant, appears likewise from the other Restitutions in that reign. [4] Willis's Cathedr. Ely, pag. 338, 360. [5] Ibid. pag. 338.—The Manors taken away from the Church of Ely at this time, were East Dereham, Pulham, Bridgham, the Hundred and Manor of Mitford, the Manors of Terrington, Walpole, and West-Walton, in Norfolk; Brandon, Wetheringset, Ratlesden, Hecham, Hertest, and Berking, in Suffolk; and Totteridge in the County of Hertford, valued together at 695*l.* 11*s.* 4*d.*—In exchange for which, the Queen granted the Tenths of the Diocese, amounting to 384*l.* 14*s.* 9*d.* and the Impropriations of Gilden Morden, Swafham Prior, Swafham Bulbeck, Stow cum Qui, Waterbeach, St. Giles's Cambridge, Comberton, Hinxton, Harleston, and Swavesey, valued at 207*l.* 10*s.*

kept in the Queen's hands, by virtue of the abovementioned Act; and the Bishop was obliged to receive whatever the Queen's Commissioners thought fit to give in exchange out of the Tenths of the Clergy, and Impropriations then in possession of the Crown.

WHAT troubles this worthy Bishop met with, in the latter part of his life, for endeavouring to preserve the other possessions of his Church entire to his Successors; by withstanding the unreasonable solicitations of some great persons at Court, who had got the Queen herself to interpose her Letters in their behalf, for him to give up *Ely-House* in *Holbourn*, and *Somersham* Manor and Lands, one of the best Manors of his See;—may be seen in *Strype's* Annals of the Reformation.[1]—The cruel usage he underwent, and all for the preserving the revenues of his Bishoprick, made him very desirous of resigning his See,[2] and retiring from the world: and he oftentimes solicited the Queen's leave so to do; and in the month of February 1580, he seems to have obtained her consent to resign: but whatever was the impediment, he did not live to see that businesss fully compleated; so that he died Bishop of *Ely*, July 22, 1581. He was buried in the Presbytery of his Cathedral Church, on the South side of Bishop *Goodrich*, under a Marble, having his Effigies thereon in brass, but it has long since been taken away; and Bishop *Goodwin*[3] informs us, there was only a part of the Inscription remaining on it in his time, which was this;[4]

XXXV. MARTIN HETON, D. D. 1600.

THE See of *Ely* continued vacant, from the death of Bishop *Cox*, above eighteen years[5]; during which time Queen *Elizabeth* received the whole profits; and the administration thereof in spiritual matters, was supplied by Commissioners appointed by the Archbishop of *Canterbury*; the Dean of *Ely* being generally one nominated in the Commission. What was the Queen's inducement at last, to suffer it to go out of her hands, does not fully appear: however, about the end of the year 1599, she sent down her *Congé d'Elire* to the Dean and Chapter of *Ely*, to proceed to an election of a new Bishop, nominating MARTIN HETON, D. D. Dean of *Winchester*, to be by them elected Bishop: who was accordingly elected Dec. 28, 1599, Confirmed by the Archbishop of *Canterbury* Feb. 1, and Consecrated on Sunday Feb. 3, following.

THIS Prelate was the Son of *George Heton*, Esq. of *Heton-Hall* in the Parish of *Dean* in *Lancashire* the ancient Seat of the Family, and his Mother was *Johanna* Daughter

[1] Vol. ii. pag. 337, 360, 368, 488, 528, 579, 658. [2] Ibid pag. 488, 528, 580, 581, 582, 583. [3] De Præsul. Angl. pag. 274.

[4] 'Vita caduca vale, salveto vita perennis;
'Corpus terra tegit, Spiritus alta petit.
'In terra Christi Gallus Christum resonabam,
'Da, Christe, in cœlis te sine fine sonem.'

[5] The true reasons for keeping the See of Ely so long vacant, will appear by some curious Anecdotes found among the Harleian MSS. No. 6850.—which the reader may see in the Appendix, No. xxxiii.

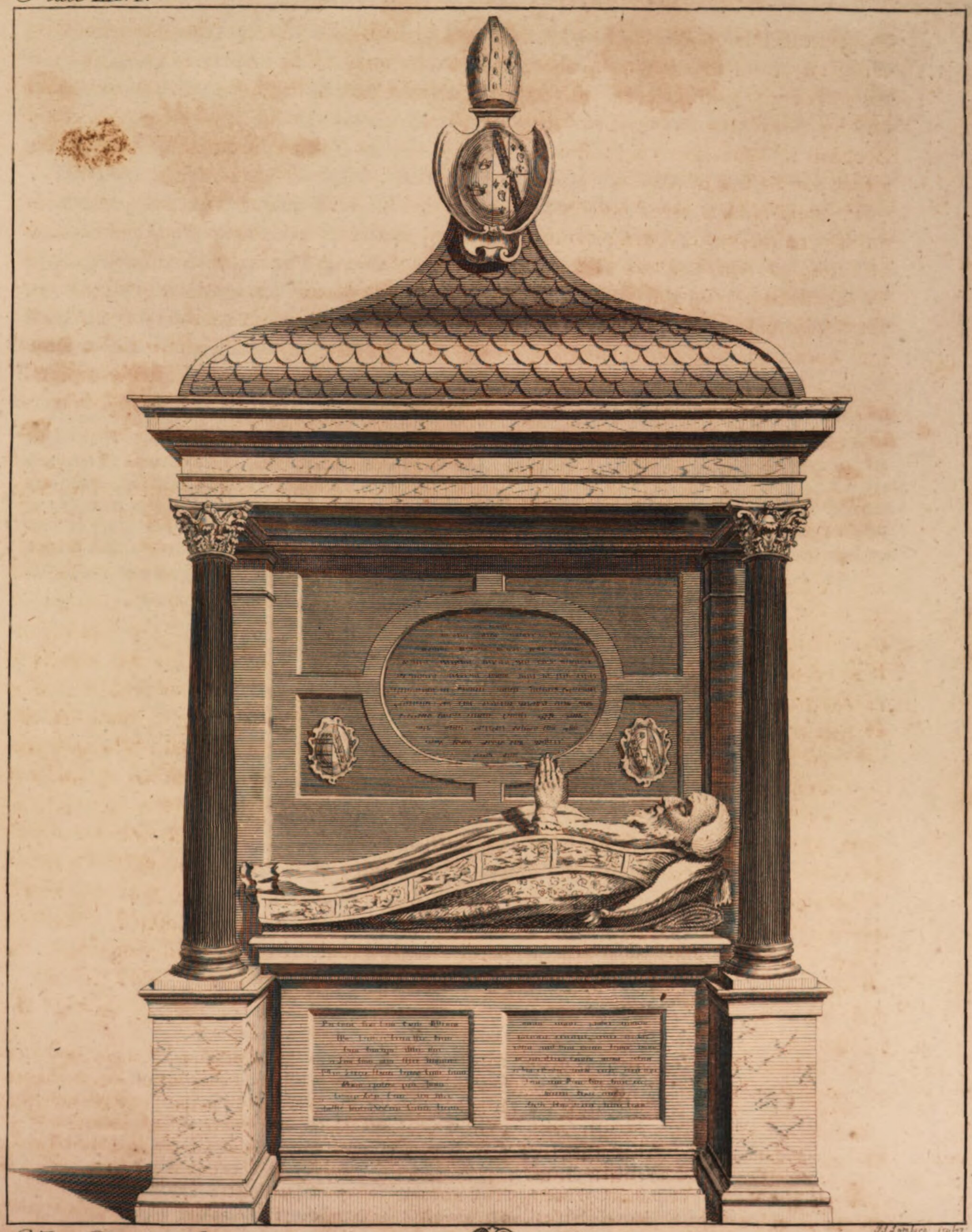
Daughter of Sir *Martin Bowes* Lord Mayor of *London*, in 1545. The first part of his education was at *Westminster* School; whence he was sent to *Oxford* in 1571, and became Student, and afterwards in 1582, Canon of *Christ Church;* he served the office of Vice-chancellor of that University in 1588; the next year was preferred to the Deanery of *Winchester;* and from that Dignity was further promoted, as before observed, to the See of *Ely*.

It appears by a Deed indented, Dated June 10, 42 *Eliz.* [A. D. 1600] and inrolled in Chancery, that divers ancient Manors and Estates[1] of the clear yearly value of 1132*l.* 3*s.* 9¼*d.* and half farthing, were then alienated from the See of *Ely;* and by this Bishop, with the consent of the Dean and Chapter, conveyed to the Queen, Her Heirs and Successors for ever: And in recompense and satisfaction for the same, the Queen granted and conveyed to the Bishop, and his Successors certain other estates, consisting chiefly of Parsonages impropriate, and other Hereditaments to the amount of 1144*l.* 19*s.* 7½*d.* yearly value. The Character of this Bishop has been impeached, and his Memory severely treated, on account of these alienations, Mr. *Willis* terms them sacrilegious[2] alienations, and adds that Bp. *Heton* was a greater Alienator than his predecessor Bp. *Cox.*[3] Had these alienations been the voluntary acts of those Bishops, the censure, it must be owned, had been justly laid. But, as the Law then stood, the Queen had it wholly in her power to make those exchanges; and might, I conceive, have taken to herself, had she so pleased, all the Estates of all the Bishopricks in *England*, by way of exchange, without asking the consent of the Bishops. These exchanges, it is confessed, were generally made to the disadvantage of the Bishopricks; but the Parliament[4] had given the Queen, in the first year of her reign, an unprecedented and enormous power over them; and in the exercise of that power, she acted throughout her long reign, with the utmost impartiality; for there was not a Bishoprick in the Kingdom, (except perhaps *Bristol, Glocester, Oxford,* and *Peterborough,* which had nothing to spare;) from which the Queen did not at one time or other, when they happened to be vacant, take to herself a considerable part, and generally speaking, the best and most valuable part of their possessions; giving them in exchange, as she might legally do, either the Tenths of the Clergy, or Rectories impropriate.—Well was it for the succeeding Bishops, that this extraordinary power in the Crown was restrained by an Act[5] passed soon after! But it is hard that all the Bishops of that reign should be blamed, for suffering those exchanges to be made, when it was out of their power to prevent it.

In

[1] The Manor and Soke of Somersham with the Demesne Lands, the Park, Meadows, Pastures, and Free-Chases thereto belonging, the Manors of Fenton, Bluntisham, Colne, Erith and Pidley in the County of Huntingdon: The Manor of Fen-Ditton, the Mill at Sturbridge, the Water-Mills in the Town of Cambridge, Houell's Grange, Caldrey's Grange, Dereham Grange, the Site of the late Priory of Swaf ham with all the Lands and Pastures thereto belonging, a Tenement with all the Lands, Meadows, &c. in Ditton Valence aliàs Wood-Ditton, the Manors of Balsham, Triplow, Gransden, Hardwicke, Shelford, in the County of Cambridge: The Manors of Stretham, Wilberton, Haddenham, Littleport, Doddington with Benwick and March, in the Isle of Ely: The Manors of Feltwell and Norwold in Norfolk; of Glemsford and Bramford, and a Messuage in Mildenhall called Lambholme, in Suffolk: The Manors of Imphy Hall, Ratingdon, Hadstock, and Littlebury in Essex; and of Little Hadham and Kelshul in Hertfordshire. [2] Survey of Ely Cath. p. 361. [3] Ibid. p. 340. [4] Gibson's Codex, &c. p. 676. [5] 1 Jac. cap. 3.

Plate XXVI.



Viro Rev.do Henr: Heaton S.T.B. Canonico Elien: hoc Monumentum
admodum Rev.di Patris Martini Heaton olim Epi: Elien. sumptibus suis in
ære insculptum, grato animo D.D.D. Iacobus Bentham. 1766

In regard to Bishop *Heton*, I do not find that he was in any wise blameable on that account; but was, as far I am able to discover, in all respects a very worthy and deserving man. The general character which he maintained, during the nine years and six months he sat Bishop of *Ely*, was that of a pious, hospitable Bishop, and famous for his good Preaching.

He died at *Mildenhall* in *Suffolk*, July 14, 1609, and was buried in the South Isle of the Presbytery of his Cathedral Church; where his two Daughters, one of them married to Sir *Robert Filmer* of *Sutton* in *Kent*, Bart. the other to Sir *Edward Fish* of of *Bedfordshire*, Bart erected a very elegant Monument to his memory, with his Effigies thereon in Alabaster, which suffered, it is said, in the time of the great Rebellion, the Hands and Nose being broken, but the rest of it remains entire with the underwritten Inscription.[1]

[1] M. S.

Martinus Heton, ex antiqua Hetonorum Familia in Agro Lancastrensi oriundus, Filius Georgii Heton Armigeri et Johannæ ejus Uxoris, Filiæ Martini Bowes Equitis Aurati; a qua parturiente et expirante Deo et Ecclesiæ Reformatæ dicatus est. Ab Academia Oxoniensi ad omnes Scholasticos Gradus et Honores evectus; ibique in Æde Christi unus octo Canonicorum constitutus, a Serenissima Regina Elizabetha ad Decanatum Wintoniæ, annum jam agens, trigesimum sextum, promotus; Hujus Episcopatus ultimo locum ac sedem obtinuit. Consecratus Feb. 3 A. D. 1529, per decem annos plus minus, tum pie, tum publice, tum munifice, hic se gessit in Cathedra, ut qui communi voluntatum consensu et Amores et Officia erga se excitasset, non sine dolore, non sine duplici damno abreptus esse videatur. Obiit Julii 14, A. D. 1609, Ætatis suæ 57.

Martinus Tumulo hoc Eliensis Præsul Hetonus,
  Parte sui sola deteriore jacet,
Parte sui meliore procul tellure recessit;
  Clauditur hæc Cœlo, conditur illa solo.
Quo nec Vir melior, nec amantior alter Honesti,
  Sanctior, integrior, candidiorve fuit.
Quæ morum dulcedo inerat! quam nobile pectus!
  Quæ probitas ori! quæ pietas animo!
Quantum quantula terra tegit, quam dotibus amplum,
  Doctrina, ingenio, relligione Virum!
Qua terris ergo superest, bonus et Pater et Vir
  Audit: fama viri posthuma veridica est.

Scripsit Gulielmus Gager LL. D. Cancellarius hujus Diœceseos.

Hoc etiam incidam supremo in marmore Carmen,
  Et repetat verum posthuma fama decus.
Ah! qui te celebrat non est, O Hetone, Poeta;
  Qui canit has laudes, omnia vera canit.
Mens bona, fama, fides, et sancti candor honesti,
  Relligio, pietas prisca, serenus honor.
Magna quidem, vacuis sed inania nomina saxis,
  Digna prope et tumulo mortua verba suo:
Cuncta sed hac vixere anima, tunc luce palustri
  Nec frigens Elis, nec lare mœsta sedens,
Dum Pastor gregibus panem divisit utrumque,
  In prædam cessit temporis ipse cibus.
Celsæ at mentis honos augusto carcere claudi
  Non tulit Urbs, animi stant Monumenta Viro.

Deflevit Georgius Heton, Cantab. Theolog. Bacalaur. Nepos Mœstissimus.

XXXVI. LANCELOT ANDREWS, D. D. 1609,

BISHOP of *Chichester*, was elected to this See Sept. 22, 1609. This most learned and excellent Prelate, was born in the Parish of *All-hallows Berking* in *London;* he received the first part of his education in *Merchant-Taylors* School; and was thence sent to *PembrokeHall, Cambridge*, where he was chosen Fellow in 1576. After his entering into Holy Orders, he attended *Henry* Earl of *Huntingdon* Lord President of the Council in the *North*, and was by him employed chiefly in Preaching, and frequent conferences with Recusants; meeting with great success in converting some Priests and many of the Laiety in those parts; he became Chaplain to Sir *Francis Walsingham* Secretary to the Queen, and by his means[1] was preferred to a Prebend in the Collegiate Church of *Southwell*, and made Prebendary of St. *Pancras* and Residentiary of *Paul's London*. He was also Vicar of St. *Giles's* without *Cripplegate;* and became Master of *Pembroke Hall* in 1589; and about that time was Chaplain to Archbishop *Whitgift*. In the year 1593,[2] the Queen promoted him to a Prebendal Stall in St. *Peter's Westminster;* and in 1601, made him Dean of that Church. In 1605, he resigned his Mastership, Deanery, and other Church-preferments, on being made Bishop of *Chichester*, to which he was consecrated Nov. 3, and the day after appointed Lord Almoner[3] to King *James* I: he was translated to *Ely* in 1609, and from thence to *Winchester* in the beginning of the year 1919; and was moreover Prelate of the most noble Order of the Garter, Dean of the King's Chapel, and Privy Counsellor of *England* and *Scotland*. He died at *Winchester-House* in *Southwark*, Sept. 21, 1626, in the 71 year of his age, and was there buried in the Parish Church of St. *Saviour*, where a stately Monument was erected to his memory with an Inscription[4] thereon, setting forth his preferments in the Church and State, with high encomiums on him; and not beyond his real merits; for he was indeed a person of extraordinary endowments, very pious and charitable, of a most blameless life, an eminent Preacher, (96 of his Sermons are still extant,) of universal learning, and one of those who were principally concerned in the new Translation of the Bible. Of his benefactions and charitable acts, I meet with, among others, the following particulars:[5] He obtained Licence of Mortmain of 80*l.* a year for *Pembroke-Hall*, whilst he was master; gave 1000*l.* for founding two Fellowships there; the Patronage of *Rawreth* in *Essex*, (his own patrimony;) some Plate and 370 Books to the Library. When Residentiary of St. *Paul's*, he built the House in *Creed Lane*, belonging to his Prebend, having recovered it to the Church: repaired the Dean's Lodgings in *Westminster:* the Palace at *Chichester*, and the House at *Aldingbourn:* he also laid out 2000*l.* in repairing *Ely-House* in *Holbourn*, *Ely-Palace*, *Downham* Manor and *Wisbeach-Castle;*—as much at *Winchester*, *Farnham*, and *Waltham;* In a word, it appears by his Will, that he had applyed to charitable uses no less than 6326*l.*; besides his private alms, which within the six last years of his life only, amounted to 1300*l.*

XXXVII.

[1] Musæum Britan. MS. Harleian. No. 6994. Sect 96. [2] Widmore's Hist. of Westm. Abby, p. 144. [3] Rymer's Fœd. v. xvi. p. 636. [4] which may be seen in Dr. Richardsons's Continuation of Godwin de Præsul. Angl. p. 241. [5] Parker's Σκελετος Cantabr. inter Custodes Aulæ Pemb. Musæum Britan. Harleian Collections MS. No. 7033. fo. 296. viz Vol. vi. of Mr. T. Baker's Collections.

XXXVIII. NICHOLAS FELTON, D. D. 1619.

ON the translation of Bishop *Andrews* from *Ely* to *Winchester*, DR. NICHOLAS FELTON Bishop of *Bristol* was translated to *Ely* March 11, and installed in his Cathedral Church by proxy March 31, 1619.—He was born at *Yarmouth* in *Norfolk*, and admitted of *Pembroke-Hall* in *Cambridge*, of which College he was chosen Fellow Nov. 27, 1583[1]. Archbishop *Whitgift* collated him to the Rectory of St. *Mary-le-Bow*, Jan. 17, 1595-6, being then B. D; he was sometime also Rector of St. *Antholin's*, *London*.—He was elected Master of *Pembroke-Hall* June 29, 1616; admitted Rector of *Easton-Magna*[2] in *Essex*, Oct. 23, the same year; and collated to a Prebend[3] in St *Paul's*, (being then D. D.) Mar. 4. following. In the year 1617, he was promoted to the See of *Bristol*, to which he was consecrated Dec. 14: the next year he resigned his Mastership, and was nominated[4] to the Bishoprick of *Coventry* and *Lichfield*; but was translated to *Ely*, Mar. 11, 1618-9, as before mentioned.—He died Oct. 5, 1626, in the 63d year of his Age; and was buried under the Communion Table in St. *Antholin's* Church, *London*; but without any Memorial or Inscription. He was a very pious, learned and judicious Man[5]; and one of those who were employed by King *James* I, in the New Translation of the Bible.[6]

XXXVIII. JOHN BUCKERIDGE, D.D. 1628.

AFTER the See of *Ely* had continued vacant more than a year and a half, JOHN BUCKERIDGE, D. D. Bishop of *Rochester* was elected Bishop of *Ely*, April 17, 1628. He was Son of *William Buckeridge*, by *Elizabeth* his Wife, Daughter of *Thomas Keblewhyte* of *Basilden* in *Berks*, Son of *John Keblewhyte*, Uncle to Sir *Thomas White* Founder of St. *John's* College in Oxford;[7] educated in *Merchant Taylor's* School; and thence sent to St. *John's* College aforesaid, in 1578, where he was chosen Fellow, and proceeded through other Degrees, to D. D. in the latter end of 1586. After leaving the University, he became Chaplain to *Robert* Earl of *Essex*, and was Rector of *North-Fambridge* in *Essex*, and of *North-Kilworth* in *Leicestershire*, and was afterwards one of Archbishop *Whitgift's* Chaplains, and made Prebendary of *Hereford* and of *Rochester*. In 1604, he was preferred to the Archdeaconry of *Northampton*; and the same year Nov. 5, was presented by King *James* to the Vicarage of St. *Giles's Cripplegate*, vacant by the promotion of Dr. *Andrews* to the See of *Chichester*; about which time he was Chaplain to the King; was elected President of St. *John's* College in *Oxford* 1605; and installed Canon of *Windsor* Apr. 15, 1606. His eminent abilities in the pulpit were greatly esteemed at Court; insomuch that he was chosen to be one of the Four, (Dr. *Andrews* Bishop of *Chichester*, Dr. *Barlow* of *Rochester*, and Dr. *John King* Dean of *Christ-Church*, *Oxford*, being the other three,) who were appointed to preach before the King at *Hampton-Court* in Sept. 1606, in order to bring the Two *Melvins* and other Presbyterians of *Scotland*, to a right understanding of

[1] Musæum Britan. MS. Harleian, No. 7033, fo. 296. [2] Newcourt's Repert. v. i. p. 136. [3] Ibid. [4] Parker's Σκελετος Cantabr. [5] There is an excellent Picture of this Bishop, given to the late Bishop Gooch, by the Rev. Mr. Cole, of Milton, Cambridgeshire, late of King's College; to be hung up in the Gallery of the Palace at Ely, and to belong to it for ever. [6] Godwin de Præsul. Angl. pag. 275. [7] Newcourt's Repert. v. i. p. 357.

of the Church of *England*[1]. In the year 1611, he was promoted to the See of *Rochester*, to which he was consecrated on June 9. Afterwards by the interest of his sometime Pupil Dr. *Laud*, then Bishop of *Bath* and *Wells*, he was translated to *Ely*, in 1628; where having sat a little more than three years, he died on May 23, 1631, and on the 31st of the same Month, was buried in the Parish-Church of *Bromley* in *Kent*, without any memorial; leaving behind him the Character of a very pious, learned, and worthy Bishop. He was succeeded by

XXXIX. FRANCIS WHITE, D. D. 1631.

BISHOP of *Norwich*, who was elected to this See of *Ely*, Nov. 15; had the Royal Assent Nov. 29, 1631; and restitution of the Temporalties, Feb. 23, following[2]. He was born at St. *Neots* in *Huntingdonshire*, and educated in *Caius* College in *Cambridge*. After leaving the University, he was presented to the Rectory of *Broughton-Astley* in the County of *Leicester*, by Lord *Grey* of *Groby*[3]; he afterwards became Rector of St. *Peter's Cornhill, London*; and was promoted by the King to the Deanery of *Carlisle*, being installed there Oct. 15, 1622. He was also appointed Senior Dean of *Sion College, London*, by the Charter of Foundation, dated Mar. 13, 1 *Charles* I.[4] Nov. 3, following, he was consecrated Bishop of *Carlisle*; and was made Lord Almoner to the King: two years after was translated to *Norwich*; and thence in 1631, to *Ely*; where having been Bishop Six years and about three months, he died in Feb. 1637-8, at his Palace in *Holbourn*, and was buried with great solemnity in St. *Paul's* Cathedral, *London*; but without any memorial. He was generally accounted a Man of great learning, a good Preacher, and an excellent Disputant and Polemical Writer.

XL. MATTHEW WREN, D. D. 1638.

ELDEST Son of *Francis Wren*, Citizen and Mercer of *London*, was born in the Parish of St. *Peter-Cheap, London*, Dec. 23, 1585; admitted a Student in *Pembroke-Hall, Cambridge*, June 23, 1601; and elected Fellow of the same in Nov. 1605. He became Chaplain to *Lancelot Andrews*, Bishop of *Ely*, (who collated him, in 1615 to the Rectory of *Teversham* near *Cambridge*;) and was afterwards nominated one of the Chaplains in ordinary to King *James* I; and appointed to attend Prince *Charles* in that capacity, in his journey into *Spain*, on that memorable occasion of the *Spanish* Match. Soon after his return with the Prince, who arrived at *Portsmouth*, Oct. 5, 1623, he was installed Canon of *Winchester*; and in May following presented to the Rectory of *Bingham* in *Nottinghamshire*; was made Master of *Peterhouse, Cambridge*, July 26, 1625; Dean of *Windsor*, and Register of the Garter in 1628; and the same year elected Vice-Chancellor of *Cambridge*. He attended King *Charles* I, on his going to *Scotland* in 1633, and soon after his return was made Clerk of the Closet. His next

[1] Newcourt Ibid. [2] Rymer's Fœd. vol. xix. p. 322,334. [3] MS. Notes of the Bishops of Ely. [4] A.D. 1625-6.—Pat 1. Car. I. Rymer's Fœd v. xviii. p. 320.—Sion College was founded by Thomas White, S. T. P. Vicar of St. Dunstan's in the West, who by his Will, bearing Date A. D. 1623, gave 3000*l.* for that purpose. Whether our Bishop was related to the Founder, I know not.

next advancement was to the See of *Hereford*, of which he was consecrated Bishop Mar. 8, 1635; and in the same year on Dec. 5, translated to *Norwich*; made Dean of the King's Chapel, Mar. 7 following; and at length translated to *Ely*, Apr. 24, 1638.

He was a person of great abilities and learning, of unshaken loyalty to his Prince, and a zealous advocate for promoting order and discipline in the Church: which he endeavoured, (in concert with Archbishop *Laud*,) to raise to a higher pitch than the licentiousness of the times would permit; and thereby created to himself many enemies. On the breaking out of the great Rebellion in 1641, the Bishops having been by force excluded from the House of Lords; he joined with several other of his Brethren, in a protest[1] against all proceedings of the House during their exclusion: whereupon they were all charged with High Treason, and on Dec. 30, 1641, committed to the Tower: but being set at liberty May 6, 1642;[2] our Bishop retired to his Palace of *Downham* near *Ely;* and was there arrested again Aug. 30 following, hurried up to *London*, and on Sept. 1, again committed to the Tower;[3] where he continued under confinement near eighteen years, with great patience, resolution, and firmness of mind.[4] Having at length outlived the Rebellion, he was freed from his long imprisonment on March 17, preceding the King's Restoration, May 29, 1660: and in testimony of his thankfulness to God, for his own deliverance, and the happy turn of Publick affairs, he built at his own charge,[5] that elegant Chapel of *Pembroke-Hall*, where he had been educated; endowed it with the Manor of *Hardwicke* in *Cambridgeshire;* and dedicated it himself on the Feast of St. *Matthew*, Sept. 21, 1665; and by his Will left all the Plate richly gilt, and the whole furniture of his Episcopal Chapel, which was very sumptuous, for the use of it for ever. He died Apr. 24, 1667, in the 82d year of his Age, and was interred according to his own appointment, in a Vault which he had caused to be built for that purpose, under the Communion Table of the new-built Chapel of *Pembroke-Hall*, without any further memorial than the initial Letters of his Name, and date of his Death, on his Coffin.

XLI. BENJAMIN LANEY, D. D. 1667.

BISHOP of *Lincoln*, was thence translated to *Ely* June 12, 1667. He was born at *Ipswich* in *Suffolk*, and admitted first a Student in *Christ's* College, *Cambridge;* but removed thence to *Pembroke-Hall*, of which he was elected Fellow Oct. 16, 1618, being then M. A. and proceeded to the degree of B. D in 1622. In the year 1625, he had leave of absence for two years, being about to set out on his travels, as it should seem, in the King's service; for the College received Letters from the Secretary of State, requiring in His Majesty's Name, that all profits be reserved to Mr. *Laney*, during his absence. He became afterwards Rector of *Buriton* in *Hampshire;* was elected Master of *Pembroke-Hall*, Dec. 25, 1630; installed Prebendary of *Winchester* July

[1] Wilkins's Concil. Mag. Brit. vol. iv. p. 553. [2] From his Diary lately published in a Book entitled *Parentalia;* or Memoirs of the Family of the Wrens: by Stephen Wren, Esq. [3] Ibid. [4] A large volume in folio of Theological Meditations, all written with his own hand during his imprisonment, which he entitled τῶν ἁγίων γραφίων Ἀναμνήσεις, was remaining at the time of his death: but whether any part of them were afterwards printed, among his other Works, I know not.—He regularly Instituted and Collated to all Preferments in his Diocese, when he was confined in the Tower; though without the power of giving possession. [5] It cost him near 4000*l.* in building.

July 31, 1631; elected Vice-chancellor in 1632; and was made Chaplain in ordinary to King *Charles* I, who promoted him to a Prebend of *Westminster*, in June 1639. But he lost all his Church-preferments, on account of his loyalty; and was turned out of his Mastership Mar. 13, 1644, by the Earl of *Manchester* the Parliament's Visitor, for refusing the Covenant. He attended his Royal Master King *Charles* I, as one of his Chaplains, at the Treaty of *Uxbridge;* and after his death, became Chaplain to King *Charles* II, and waited on him several years in his exile. Upon His Majesty's happy Return, he was reinstated in his Headship; and made Dean of *Rochester* in July 1660; promoted to the See of *Peterborough* in the month of December following; whence he was translated to *Lincoln* Apr. 2, 1663; and at length to *Ely* in 1667.

He was a Person of a generous spirit, and spent the chief of his fortunes in works of Piety, Munificence, and Charity. He rebuilt great part of his Episcopal Palace at *Ely*, which was much ruined and decayed in the late times of usurpation; and by his Will gave 500*l.* to *Pembroke-Hall;* and left a considerable estate at *Soham*, with the remainder of his personal effects, (after his Debts and Legacies paid,) in the hands of Trustees, for the use of the Poor inhabitants of *Ely* and *Soham*, for putting out Children Apprentices. He died on Jan. 24, 1674-5, and was buried in the South Isle of the Presbytery in his Cathedral Church, where may be seen a handsome Mural Monument[1] erected to his memory, with an Inscription, as below.[2]

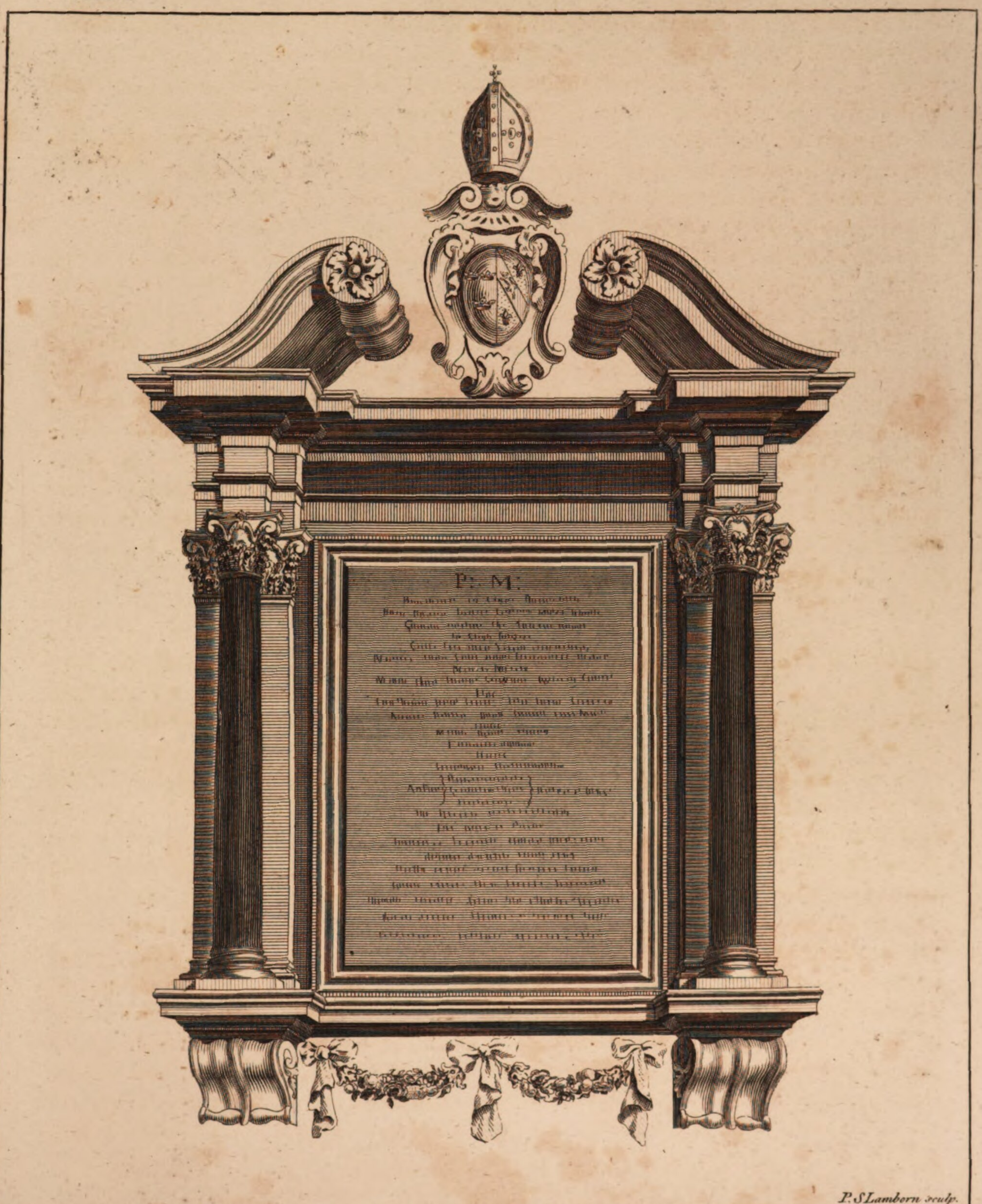
XLII. PETER GUNNING, D. D. 1675.

BISHOP of *Chichester*, was thence translated to *Ely*. He was the Son of Mr. *Peter Gunning*, Vicar of *Hoo* in *Kent*, educated at the King's School in *Canterbury*, and admitted a Student of *Clare-Hall* in *Cambridge;* of which Society he was elected Fellow, about the year 1633. Having taken the degree of M. A. and entered into Holy Orders; he had the Curacy of St. *Mary's* the *Less*, in *Cambridge*, given him by the Master and Fellows of *Peter-House*. He became an eminent Preacher, and as such was licensed by the University in 1641; where, upon the breaking out of the Rebellion, he soon distinguished himself by his zeal in the cause of the King, and defence of the Church;[3] particularly, 'by protesting publickly against the *Faction*, 'when most formidable, and urging the University to publish a formal Protestation 'against the *Rebellious League*,' in a Sermon at St. *Mary's*.[4] And afterwards, being on a visit to his Mother in *Kent;* he preached two Sermons in the neighbourhood of *Tunbridge*, exhorting his audience to a charitable contribution for the King's forces in those parts. Having by this conduct drawn upon himself the resentment of the prevailing Powers, he was forced for a time to abscond; but was taken, and imprisoned:

[1] Plate XXVII. [2] "P. M. Reverendi in Christo Patris Benjamini hujus Ecclesiæ Episcopi, a clarâ Laneiorum gente in agro Suffolciensi oriundi. In cujus Elogio grandiloqua fama didicit non mentiri. Nusquam melius quam in hoc Præsule habitavit Anima, nusquam melior; Mente Corporis dotes commendante, Mentis Corpore. Hic facundia amabilis, acumine terribilis, eruditione auctissimus, et meruit palmam et tempsit. Hunc Monarchiæ et Hierarchiæ ruinæ feriebant impavidum; hunc earundem Restauratio ad Thronum Petroburgensem, Lincolniensem, Eliensem, extulit horrentem; et fidissimum Filium reddidit ter dignum Patrem. Tandem gravis annis, et æternitati maturus, excessit emeritus Viator; et quod in terris indignabatur, factus est in Cœlis Comprehensor. Denatus Jan. 24, A. D. 1674; Ætatis autem suæ 84; Tumulo prope ab hoc pariete condebatur Feb. 10."

[3] Masters's Hist. of Bene't Coll. Camb. p. 155. [4] Dr. Gower's Sermons on his Death, p. 17.

Plate XXVII



P. S Lamborn sculp.

Viro Rev.^*do* *Rogero Long, S.T.P.*
sive Aulæ Mariæ de Valentiâ
tum Rev.^*di* *Patris Benjamini Laney*
ære incisum, grato animo

Custodi, nec non Sociis Collegii
in Academiâ Cantabr: hoc Monumen-
nuper Epi Elien: eorum Sumptibus
D.D.D. Iacobus Bentham 1766

Plate XXVIII.



Viro rev.do Johanni Newcome S.T.P. Magistro, & Socüs Coll. S. Johannis Cant.
hoc monumentum rev.di admodum Petri Gunning nuper Epi. Elien.
eorum sumptibus ære insculptum, humillimè D.D.D. Jacobus Bentham.
1769

soned: however, by some means or other, he obtained his liberty; and was then summoned to *Cambridge*, to take the Covenant; which he absolutely refused to do, and was thereupon deprived of his Fellowship.[1] This occasioned his leaving the University; having first, with the assistance of several of his Friends, drawn up a spirited and well-wrote Treatise against the Covenant; which was soon after published. He then retired to *Oxford*, and was there incorporated M.A.; was made one of the Chaplains of *New-College*, and Curate of *Cassington*, a small Village near *Oxford*; where he officiated two years, and in the mean while preached occasionally before the Court then at *Oxford*; and was admitted to the Degree of B. D. the day before the surrender of that place to the Parliament. Being thus obliged to quit that University, he became Tutor to Lord *Hatton*, and to Sir *Francis Compton*; and afterwards Chaplain to Sir *Robert Shirley*, who out of regard to his great worth and learning, settled on him a Pension of 100*l.* a year for his life; but having the misfortune to lose this his great Friend and Patron, (who for his Loyalty was committed to the Tower, and there died;) he then fixed at *London*, and constantly made use of the *English* Liturgy in the Chapel at *Exeter-House*; and in his discourses there from the Pulpit; and in his publick and frequent Disputations with all kinds of Sectaries, in their own Congregations, with great courage maintained and defended the cause of the Church of *England*; though he was often sent for, and reproved for it by the Protector himself.[2]

On the Restoration, he was not only restored to his Fellowship; but also was one of the first who were admitted to the Degree of D. D. by Mandate from the King, dated June 21, 1660; the next month he was made Prebendary of *Canterbury*, and in December admitted to the Rectory of *Cottesmore* in *Rutlandshire*, and was about that time also Rector of *Stoke-Bruern* in the County of *Northampton*. In February following, on the King's recommendation, he succeeded to the Mastership of *Corpus-Christi* College in *Cambridge*, and to the Lady *Margaret's* Professorship, both vacant by the death of Dr. *Love* Dean of *Ely*: but he soon quitted them, being appointed *Regius* Professor in Divinity, and Master of St. *John's* College, in the room of Dr. *Tuckney*, who had been obliged to resign, on a Pension of 100*l.* a year, to be paid by his successor. In the beginning of the year 1670, he was promoted to the See of *Chichester*, being consecrated Mar. 6; and after five years, was translated to *Ely*, being confirmed Bishop thereof Mar. 4, 1674-5: And having continued Bishop of this Diocese nine years and four months, he died on July 6, 1684; and was buried in the South Isle of the Presbytery, near his Predecessor Bishop *Laney*; where there is a very handsome Monument[3] erected to his Memory, with his Effigies thereon in Marble, and the Inscription referred to below.[4]

He

[1] Walker's Sufferings of the Clergy. Part. ii. p. 142. [2] Ibid. [3] Plate XXVIII.

[4] "M. S. Reverendi admodum in Christo Patris ac Domini Petri Gunning Cantiani, e Scholâ Cantuariensi, Aulæ Clarensis apud Cantabr. Alumni et Socii; Coll. Corporis Christi, et Sti Johannis Evang. Præfecti; Dominæ Margaretæ et Regii Professoris: Eccles. Cantuariensis Canonici; Cicestrensis et Eliensis Episcopi. Juxta hoc Marmor quiescit Exemplar Sanctitatis, Doctrinæ Abyssus, Episcopus siquis olim Aposto-

He was reckoned one of the most learned Prelates of his time, and was moreover of a very charitable disposition, and a liberal Benefactor to all places he had any relation to. Besides his constant acts of charity and generosity in his life-time, in relieving the poor, supporting many Scholars at the University, and adding to the maintenance of poor Vicars in the Sees of *Chichester* and *Ely*; he gave 500*l.* towards building St. *Paul's London;* 200*l.* to the rebuilding *Clare-Hall,* where he had been Fellow, and by his Will left them 300*l.* toward a new Chapel; to St. *John's* College, where he had been Master, he bequeathed his Library, (valued at 500*l.*) and 600*l.* in Money.[1] Some time before his death, he had an intention of making a new Choir to his Cathedral Church of *Ely* at his own expense; but that design not taking effect, he left by his Will 300l. for new paving the Choir: and by a Codicil to his Will, dated Sept. 11, 1683, he ordered that "after all Legacies and Payments discharged, the residue should be employed for the present relief of poor Vicars within the County of *Cambridge* and *Isle of Ely,* where the Impropriations are in the Bishop."[4]

XLIII. FRANCIS TURNER, D. D. 1684,

Was the Son of Dr. *Thomas Turner* Dean of *Canterbury,* and Canon Residentiary of St. *Paul's London;* educated at *Winchester* School, and thence elected Fellow of *New-College* in *Oxford;* where he took the Degrees in arts; that of Bachelor Apr. 14, 1659, and that of Master in the beginning of the year 1663. He commenced B. D. and D. D. July 6, 1669; and in December following was collated to the Prebend of *Sneating* in St. *Paul's London.*[2] On the promotion of Dr. *Gunning* to the See of *Chichester,* he succeeded him in the Mastership of St. *John's* College in *Cambridge* Apr. 11, 1670. In 1683, he was made Dean of *Windsor;* and the same year, was promoted to the See of *Rochester,* being consecrated on Nov. 11; and the next year Aug. 23, was translated hither. Though he owed most of these preferments to the influence of the Duke of *York,*[3] afterwards King *James* II; yet, on the accession of that Prince to the Throne, as soon as he perceived the violent measures that were pursued in that reign, and the open attempts to introduce Popery and Arbitrary power; he opposed them to the utmost. He was one of the six Bishops, who joined Archbishop *Sancroft* on May 18, 1688, in subscribing and presenting a Petition to the King, setting forth their reasons, why they could not comply with his commands, in causing his Majesty's Declaration for Liberty of Conscience to be read in their Churches. This Petition being styled by the Court, A seditious Libel against His Majesty and his Government, the Bishops were all called before the Privy Council; and refusing to enter into recognizances, to appear in the Court of the King's-Bench

tolicus; exulans ab Academiâ, Ecclesiam Anglicanam inter Schismaticorum furias, coram ipso Cromwello, Concionibus, Disputationibus publice asseruit, tantum non solus sustinuit, vindicavit. At cum Deus et Rex redux nobis otium fecisset, hic tamen indefessus, studiis, vigiliis, precibus, jejuniis totus incubuit; Fidelibus erudiendis, refutandis Hæreticis, vitam egit Cœlibem, Angelicam; bonis Ecclesiæ legatis Christum Hæredem scripsit; et Virtutibus diu optatum rapuit Cœlum, July 6, A. D 1684, Ætatis suæ 71."

[1] Master's Hist. of Bene't Coll. Cambr. p. 159. [2] Newcourt's Repert. vol. i. p. 212. [3] Continuatio Godwini, de Præsul. Angl. per Rev. Virum D. Richardson, p. 277, 540.

Bench, to answer the misdemeanor in framing and presenting the said Petition; were on June 8, committed to the Tower: on the 15th of the same Month, they were brought by *Habeas-Corpus* to the King's-Bench Bar, where pleading *Not Guilty* to the Information against them, they were admitted to Bail; and on the 29th came upon their Tryals in *Westminster-Hall*, and the next morning were acquitted, to the great joy of the Nation. However, when King *William* and Queen *Mary* were settled on the Throne, our Bishop, among many others of his Brethren and the Clergy, refused to own the established Government, out of a conscientious regard to the Allegiance he had sworn to King *James* II; and refusing to take the Oaths required by an Act of Parliament made April 24, 1689, was by virtue of that Act suspended from his Office, and about the beginning of the following year, deprived of his Bishoprick. After which he lived the rest of his days in retirement; and dying Nov. 2, 1700, was buried in the Chancel of the Parochial Church of *Therfield* in *Hertfordshire*, (where he had been Rector,) in a Vault formerly made for the interment of his Wife; to whose memory he had erected a handsome Monument; and had at a great expense new-paved the Chancel with Free-stone, the part about the Altar with Marble; wainscotted the walls, erected Seats after the form of a Choir, and cieled it with Fret-work;[1] but without any other Memorial of himself, than this one word ingraved on a stone over the Vault, EXPERGISCAR.

XLIV. SYMON PATRICK, D. D. 1691,

WAS translated from the See of *Chichester*, to this of *Ely*, July 2, 1691.[2] This very pious and learned Prelate was born at *Gainsborough* in *Lincolnshire*, Sept 8, 1626; and admitted a Student of *Queen's College* in *Cambridge*, June 25, 1644: where having taken the Degree of B. A. he was elected Fellow Mar. 1, 1648-9; and proceeded to his Degree of M A. in 1651; about which time he was admitted into Holy Orders by *Joseph Hall* Bishop of *Norwich*, then residing at *Heigham* near that City, after the loss of his Bishoprick. Not long after he became Chaplain to Sir *Walter Saint-John* of *Battersea*, who gave him that Living about the year 1658: which vacated his Fellowship; and the same year he took his degree of B. D. After the Restoration, in 1661, he was elected Master of *Queen's* College, by the major part of the Fellows,[3] against the King's recommendation of Mr. *Anthony Sparrow*, afterwards Bishop of *Norwich*: but the cause, being heard before the King and Council was decided in favour of Mr. *Sparrow*.[4] In 1662, Mr. *Patrick* was unexpectedly presented by *William* Earl of Bedford, to the Rectory of St. *Paul's Covent-Garden*, to which he was instituted Sept. 23,[5] where by his excellent Instructions and Example he gained the entire love and esteem of his Parishioners; and more especially by continuing with them all the time of the great Plague in 1665. The following year he determined to proceed in Divinity; but having reasons to be displeased with his old College; thought proper to enter himself of *Christ-Church* in *Oxford*; and was there incorporated B. D., and on July 5, 1666, was admitted to the Degree of D. D.

About

[1] Chauncy's Hist. Antiq. of Hertfordshire, p. 88. [2] Regist. Patrick. fo. 1. [3] Wood's Hist. of Oxf. vol. ii. p. 840. [4] Kennet's Regist. and Chron. p. 596. [5] Newcourt's Repert v. i. p. 707.

About that time he was Chaplain in ordinary to His Majesty; who in July 1672, preferred him to a Prebend of *Westminster;* and afterwards to the Deanery of *Peterborough,* in which he was installed Aug. 1, 1679.[1]

During the reign of King *James* II, he was one of those eminent persons who by their Discourses and Writings distinguished themselves, in defending the Protestant Religion, and that of the Church of *England* in particular; and in opposing the violent attempts that were then made to introduce Popery and Arbitrary power: on which account, he was soon after the Revolution, advanced to the See of *Chichester,* void by the death of Bishop *Lake;* being consecrated Oct. 13, 1689:[2] and at length on July 2, 1691, was translated to *Ely,* which became vacant by Bishop *Turner's* refusing to take the Oaths to King *William* and Queen *Mary.*

Whilst he was Bishop here, he brought to a final issue a Law-Suit that had been long depending between the Bishops of *Ely* and Lord *Hatton's* Family, and procured to himself and his Successors a Fee-farm Rent of 100*l.* a year out of *Hatton-Garden,*[3] and the Messuages erected thereupon; and moreover, for the benefit of his See, obtained an Act of Parliament,[4] for leasing out the Manor and Demesne-lands of *Downham* in the *Isle of Ely,* the Mansion whereof had fallen to ruin in the time of the Usurpation; and for clearing himself and Successors from dilapidations there.

He died at *Ely* May 31, 1707, in the eighty-first year of his Age, and was buried in the Presbytery of his Cathedral Church, where a handsome Monument was soon after

[1] Le Neve's Fasti. p. 241. [2] Ibid. p. 59. [3] Mr. Hatton Vice-Chamberlain to Queen Elizabeth, (afterwards Lord Chancellor,) a Favourite of that Queen, had prevailed on her Majesty to speak and write to Bishop Cox, to let him have the best part of Ely-House Holborn, and all the great Garden and Closes belonging to it, on Lease for 21 years, at little or no Rent. Being thus possessed of it, he laid out money upon it, and fitted it to his own convenience: but considering that the present Bishop's lease would not bind his Successors, because it was of Demesnes; nothing afterwards would serve, but the whole Seat of the Bishops of Ely in Holbourn in perpetuity. In order to which he applied again to the Queen, and obtained her Letter to the Bishop for that purpose: and though the Queen pressed the Bishop hard; yet in an elegant *Latin* Letter to her, he humbly suggested his refusal; concluding, that to a perpetual Alienation of that his House, his fearful Conscience could never yield.[a] However, it ended in this; that the Bishop should by way of Mortgage convey to the Queen, and the Queen to Mr. Hatton, the House and Gardens, &c. at that time in lease to him; but withal to be redeemable upon the payment of 1800*l.*; the sum which Mr. Hatton affirmed he had laid out upon it. Nothing was done towards paying off this Mortgage, till Bishop Andrews's time, who did resolve to pay it, lest the Church should suffer at the long run: but this was prevented by the removal of him to Winchester. Bishop Wren afterwards did tender the money, and obtained a Sentence in the Court of Requests: but the long Parliament put a stop to the proceedings, by the imprisonment of the Bishop; and some kind of Ordinance there was made, (but not by the House of Lords,) to reverse the sentence. During the Bishop's imprisonment, in the time of the Rebellion, the greatest and best part of the House was pulled down, the Garden was built into Tenements, to the value of several Thousand Pounds a year; and Ely-House reduced to a very dark and incommodious habitation, without any remains of it's ancient Splendor and Magnificence, except the ancient Hall and Chapel. After the Restoration, Lord Hatton found it needful to insist on privilege of Parliament, to avoid answering to a Bill soon exhibited against him in Chancery; by which means, and other incidental delays, neither Bp. Wren, nor any of his immediate Successors, (by whom the Bill was revived,) were able to make any considerable progress in the Suit; till Bp. Patrick at length thought proper to put an end to it, by accepting of 100*l.* a year to be settled on his See.[b] [4] Private Acts, 9 Will. Parl. 3. Sess. 3. Act. 2.

[a] Strype's Annals of the Reformation, p. 360. [b] MS. Harleian. No. 3789, p. 15.

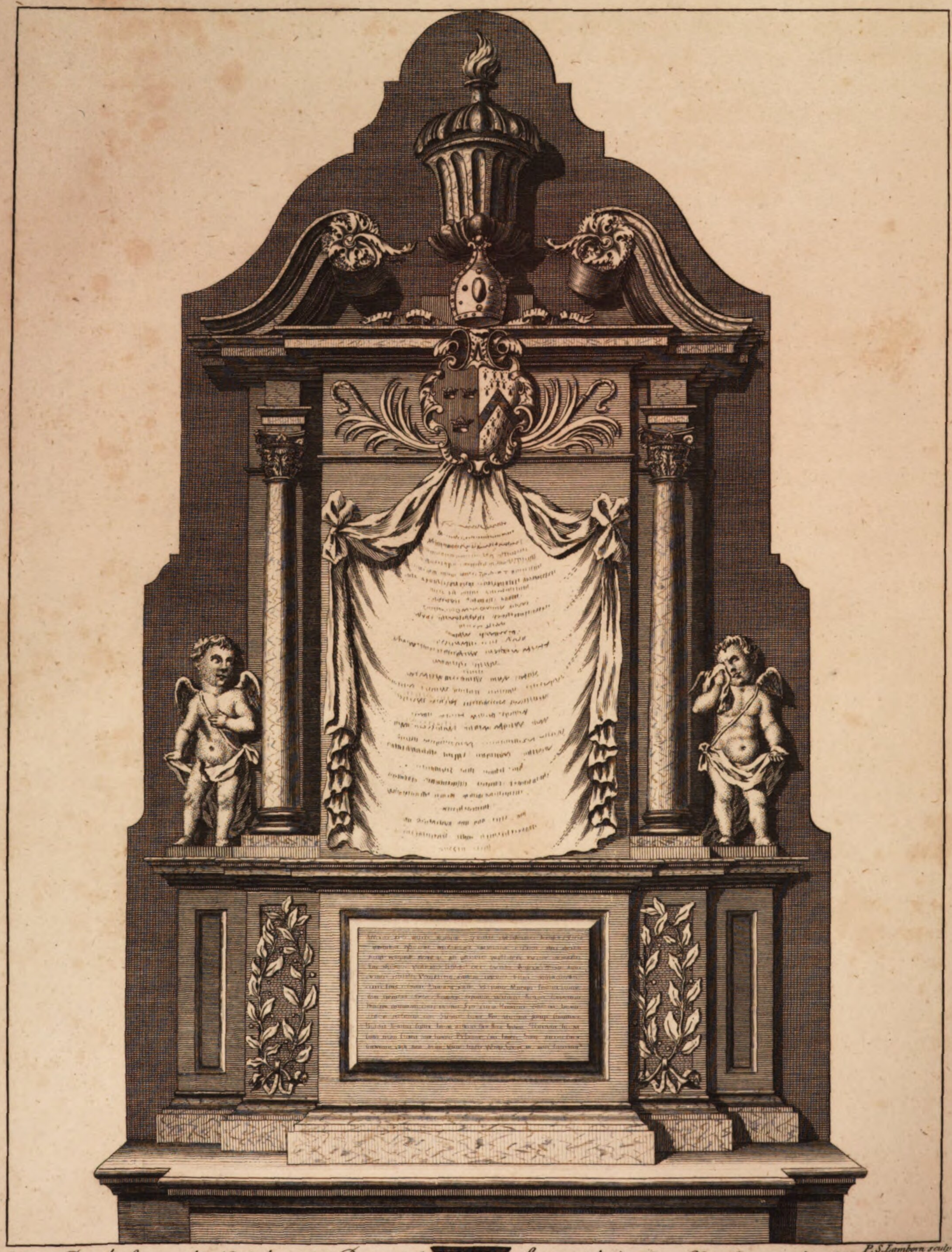


J. Heins Del.

P. S. Lamborn Sculp.

Viro Rev.^do Carolo Plumptre S. T. P. Archidiacono Elien. hoc Monumentum
rev.^di admodum Patris Simonis Patrick nuper Epi. Elien. Sumptibus suis in ære
incisum grato animo D. D. D. *Jacobus Bentham. 1767.*

Plate. XXX.



P. S. Lambert sculp.

Viro Rev.^do Samueli Knight A.M. Rectori de Stannvick, in Agro Northamp: hoc Monumentum
Rev.^di admodum Patris Johannis Moore nuper Epū: Elien: sumptibus suis in ære incisum,
grato animo— D.D.D. Jacobus Bentham.

after erected to his memory,[1] with an Inscription referred to below.[2] An account of the Books, Sermons and Tracts that he wrote, may be seen in *Biographia Britannica*;[3] with other Memoirs of his Life. Bishop *Burnet* ranks him among those many worthy and eminent Clergymen in this Nation, who deserved a high Character, and were indeed an honour to the Church, and the Age in which they lived.[4]

XLV. JOHN MOORE, D. D. 1707.

SON of *Thomas Moore* of *Market-Harborough* in *Leicestershire*, was admitted a Student of *Clare-Hall* in *Cambridge*, and was elected Fellow of that Society. He afterwards became Chaplain to *Heneage Finch* Earl of *Nottingham*; by whose interest and favour he rose to considerable preferments; and in particular was promoted to the first Prebendal Stall in this Cathedral Church of *Ely*,[5] being collated thereto by Bishop *Gunning*, June 28, 1679.[6] His next preferment was the Rectory of St. *Austin's London*, to which he was admitted Dec. 31, 1687; but he quitted that Oct. 26, 1689,[7] on his being presented by King *William* and Queen *Mary*, (to whom he was then Chaplain in Ordinary,) to the Rectory of St. *Andrew's Holbourn*, vacant by the promotion of Dr. *Stillingfleet* to the See of *Worcester*. On the deprivation of Dr. *William Lloyd* Bishop of *Norwich*, for not taking the Oaths to their Majesties, he was advanced to that See; being consecrated July 5, 1691; and at length was thence translated to this of *Ely*, July 31, 1707. He sat Bishop here exactly seven years; and dying at *Ely-House Holbourn*, July 31, 1714; was interred on the North-side of the Presbytery of his Cathedral Church, near his Predecessor Bishop *Patrick*; and has an elegant Monument[8] erected to his Memory, with an Inscription as below.[9] He was

a

[1] Plate XXIX. [2] "M. S. Reverendi admodum in Christo Patris SIMONIS PATRICK per biennium Cicestrensis, deinde per xvi annos Eliensis Episcopi: ad hos amplissimos Dignitatis gradus, propter eximia erga Ecclesiam ac Rempublicam merita, ab optimis Principibus Gulielmo et Maria, evecti: cujus Pietatem insignem, Mores sanctissimos, Ingenium elegans, acre, copiosum, præclaram in omni Literarum genere Scientiam, abunde testantur Dicta, Facta, Scripta ipsius omnia; præsertim eruditissimi et luculentissimi in S. S. Scripturam Commentarii, quovis Elogio majores, quovis Marmore diuturniores. Vir, si quis alius, Candore et Charitate vere Christianâ, Constantiá Animi invictá, Æquitate nullo partium studio inclinatá. In optimis Artibus colendis promovendisque, in Negotiis maximi momenti gerendis, in universis vigilantissimi Episcopi muneribus explendis, ad extremum usque spiritum perpetuus et indefessus. Cumulatis jam vitæ omnibus officiis, pientissimus Senex placide Animam Deo reddidit 31. Maii, A. D. MDCCVII. Anno Ætat. 81."

[3] See the Article PATRICK. [4] History of his own Time. [5] See among the Prebendaries. [6] Regist. Gunning. [7] Newcourt's Repert. v. i. p. 275. [8] Plate XXX.

[8] "Hic situs est Reverendus admodum in Christo Pater JOHANNES MOORE, Norvicensis primo, deinde hujus Diœceseos Episcopus, vitæ morum egregium ad imitationem exemplar; in quotidianâ enim vitæ consuetudine eluxit Comitate condita Gravitas, et cum venustissima Suavitate conjuncta Auctoritas. In Concionando perpetuus erat, commovendis ad Pietatem Animis valde idoneo affectu; in rebus difficilioribus explicandis accuratissimus; Ecclesiæ ornandæ pariter ac tuendæ semper intentus; erga Amicos officiorum sedulitate indefessus; erga Patriam eâ fide atque studio, ut consilia ad publicam utilitatem & ad veram libertatem spectantia, in omnibus rerum temporumque commutationibus constanter promoverit; Pauperibus inopiam pecuniâ, adversam valetudinem rei Medicæ scientiâ, (quæ in ipso summa fuit,) sublevabat; inter Scientiæ Civilis Consultos, rerum prudentiâ bonique & æqui cognitione, celebris; inter Literatos eâ demum erat existimatione, ut a multis fere annis nihil editum fuerit de meliore notâ, cui non ex instructissimâ ejus Bibliothecâ, (quæ nunc e munificentiâ Regiâ Academiæ Cantabrigiensi ornamento est,) materiæ aliquid accesserit. Obiit Julii 31, 1714, Ætatis suæ 68."

a great Collector of scarce and valuable Books, both Printed and MSS: the collection that he had made was indeed so considerable, as to be thought worthy of Royal notice; and was purchased after his decease, by his Majesty King *George* I, for 6000 Guineas;[1] and given as a token of his royal favour, to the University of *Cambridge*.

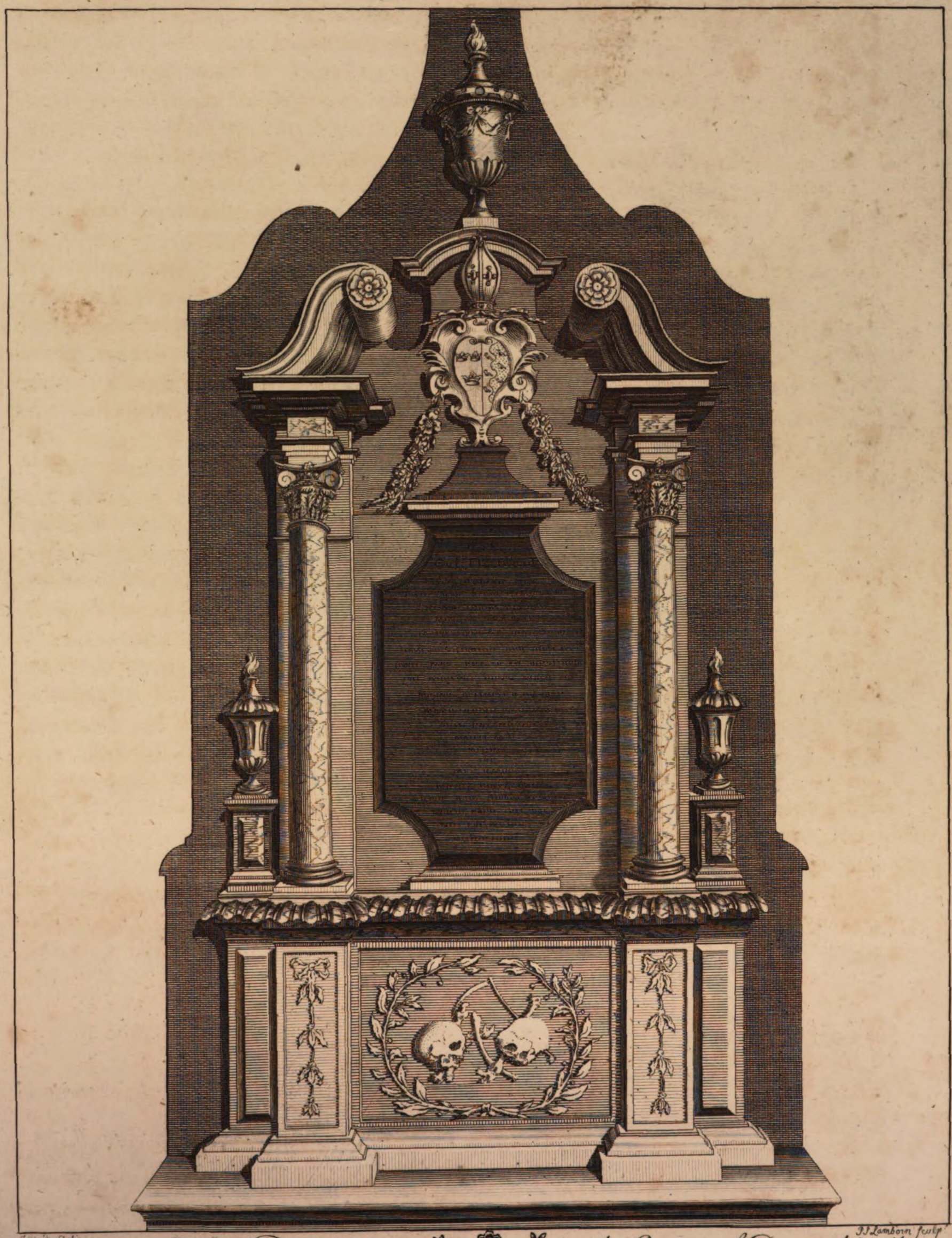
XLVI. WILLIAM FLEETWOOD, D. D. 1714.

THIS learned and excellent Prelate was descended from an ancient Family of that name in *Lancashire*;[2] and we are told,[3] was born in the Tower of *London*, on New-year's Day, 1656. He received the first part of his Education at *Eton* School, and was from thence elected into *King's* College in *Cambridge*. About the time of the Revolution he entered into Holy Orders; and soon after Preached in his own College, on Lady-day, 1689, the Anniversary Sermon of their Foundation, before the University. This Sermon, which was his first essay in publick, was printed at the request of the Vice-chancellor and Heads of Colleges, and gained him great reputation, which he afterwards supported through life; being accounted one of the most celebrated Preachers of his time. The same year he became Rector of St. *Austin's* in *London*, to which he was instituted Nov. 26:[4] and was also Lecturer of St. *Dunstan's in the West*. Not long after, he was made Chaplain to King *William* and Queen *Mary*; and by the interest of Dr. *Godolphin*, at that time Vice-Provost of *Eton*, was elected Fellow of that College. He was nominated by King *William*, a few days before his death, to a Canonry of *Windsor*: but the Grant not having passed the Seals before the King died, the House of Commons addressed Queen *Ann*, to give that Canonry to their Chaplain: however, the affair being truly represented to the Queen by Lord *Godolphin*, she thought proper to give it to him. Nothing could be more agreeable to him than these Preferments at *Eton* and *Windsor*; whether it was through an early and natural prejudice in favour of a place he had been used to in his younger days; certain it is, that he had contracted a more than ordinary liking to *Eton* and it's environs: and being naturally of a studious turn, and affecting retirement, he took a resolution of quitting his City Preferments, and retiring to *Wexham*, a small Rectory in *Buckinghamshire*, where he had the conveniency of a neat and commodious House and Garden, rendered still more agreeable to him by it's nearness of situation to his beloved *Eton*; and thither he retreated, about the year 1705. He had not long enjoyed this retirement, before he was, without his knowledge or solicitation, nominated by the Queen herself to the See of St. *Asaph*, vacant by the death of Bishop *Beveridge*: and it was this circumstance, of it's being the Queen's own choice, that greatly contributed, as he told some of his friends, to conquer the aversion he had against returning again into the world, and induced him to accept the offer: and accordingly he was consecrated Bishop of St. *Asaph*, June 6, 1708.

HE had always showed himself a true friend to the *English* Constitution both in Church and State; and so zealous was he in the defence of those principles on which the

[1] Continuatio Godwini de Præsul. Angl. p. 277. [2] Account of his Life prefixed to his Works in Fol. Lond. [3] Ibid. [4] Newcourt's Repert. vol. i. p. 288.

Plate. XXXI.



J. Heins Delin.

B.J. Lamborn Sculp.

To Mrs. Ann Fleetwood of Daulish in the County of Devon, this Monument of the late Right Revd. William Fleetwood Ld. Bishop of Ely, engrav'd at her Expence, is most gratefully Inscribed by James Bentham.

the Revolution was founded, and in support of the Settlement of the Crown on the Illustrious House of *Hanover*; that in the latter part of Queen *Ann's* reign, when measures were taken, by those who had got into power, and principles industriously propagated, tending to the subversion of all that had been done for the safety of the Kingdom, and it's security from Popery and Arbitrary power, and when Party rage was carried to a greater height than at any time since the Revolution:—our Bishop thought proper publickly to declare his sentiments of those measures, and show their dangerous tendency, in that famous Preface prefixed to Four Sermons, which he published about May in the year 1712. This publication was attended with a very uncommon event; for the Preface being taken notice of in the House of Commons, on a motion made for that purpose, it was ordered to be burnt by the vote of a majority in the House.—This extraordinary and memorable Vote, however intended, served only to set his merits in a more conspicuous light, with all that had the prosperity of the Kingdom at heart, and were well-wishers to the Protestant cause, and the succession of the Crown, as settled by Law. Soon after the accession of His Majesty King *George* I, he was nominated to the vacant See of *Ely*, and was thither translated Dec. 18, 1714, where he continued in the constant attendance on the duties of his office, and unwearied application to his studies, as long as his strength would permit. He had ill health several years before his death; and in the year 1723, found himself much worse than usual, when being advised to go into the Country, for the benefit of the air; he retired to *Tottenham* in *Middlesex*, where he died on the 4th of August, in the Sixty-seventh year of his age; and was buried in the Presbytery of his Cathedral Church of *Ely*. A Monument [1] was soon after erected to his Memory, with an Inscription which is inserted below. [2] A more particular account of this Bishop's Life, written by his Nephew Dr. *William Powell* Dean of St. *Asaph* and Prebendary of this Church, is prefixed to his Works, collected together after his death: and a further account of him and his Writings, may be found in *Biographia Britannica*. [3]

XLVII. THOMAS GREENE. D. D. 1723.

WAS the Son of Mr. *Thomas Greene* of the Parish of St. *Peter's Mancroft* in *Norwich* and *Sarah* his Wife, and was there born in the year 1658. [4] After his education at the Grammar School in that City, he was sent to *Corpus-Christi* College in

[1] Plate XXXI. [2] "H. S. E. GULIELMUS FLEETWOOD hujus Ecclesiæ, olim Asaphensis Episcopus pridie Non Augusti A. D. MDCCXXIII, suæ Ætatis LXVII nondum pervectus obiit, gravi jam Senectute innumeris laborum Studiis approperata; quorum sane recensioni neque ulla satis patet Tabula; nec morum Sanctimoniam, Candorem ingenii, rerumque divinarum et humanarum Scientiam, hic commemorare opus erat; neque vero ineluctabilem (suavissimæ tamen) Eloquentiæ vim, Religioni Patriæque Sacramento semper fido militantis; nec robur illud Pectoris ultro sævientibus formidolosæ potentiæ minis atque flammis oppositum pro Domo nunc Regiâ, hoc est, pro Legibus ipsâque Populi salute, et Civili et Sempiternâ. Ista enim ad omnem memoriam ipse quam plurimis consignavit expressitque Monumentis suis; qualia non ponimus superstites. Sed hoc testari Conjux delectissima suam unicique Filii venerationem voluit, et desideria atque luctus insanabiles solari." [3] See the Article FLEETWOOD. [4] Blomefield's Hist. of Norfolk, vol ii. p. 424.

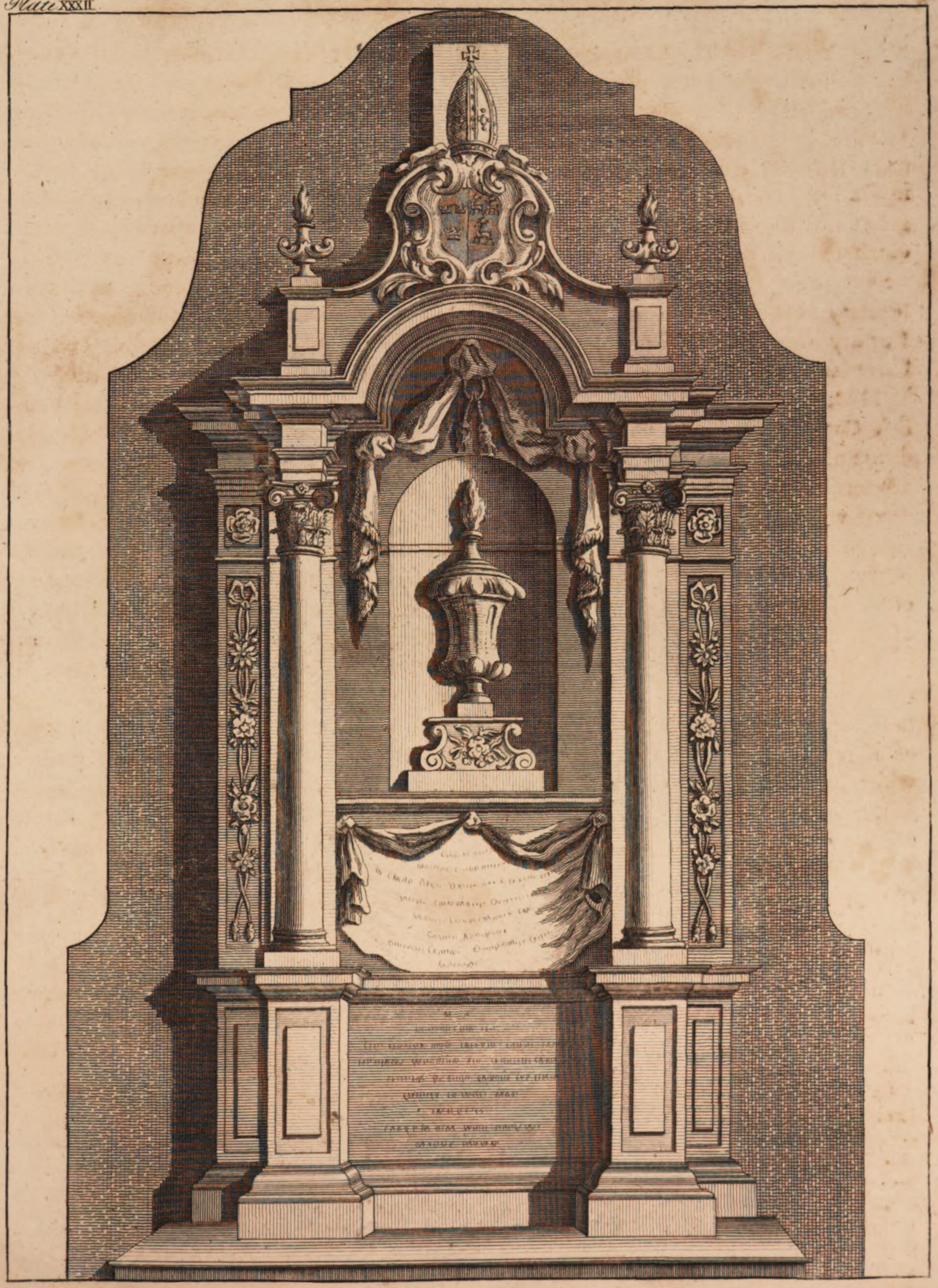
in *Cambridge*, where he was admitted July 28, 1674; he soon became a Scholar of the House; and having taken the Degree of B. A. he was elected Fellow of the College in 1680: he proceeded in his Degree of M. A. in 1682, and to that of B. D. in 1690.[1] Soon after the promotion of Dr. *Tenison* to the Archbishoprick of *Canterbury*, he was made one of his Chaplains, and was collated to the Vicarage of *Minster* in the Isle of *Thanet*, April 2, 1695; in which year also, he was admitted to his Degree of D. D. and resigned his Fellowship; and about three years after, on the recommendation of Archbishop *Tenison*, was elected Master of the College: In 1699, he was elected Vicechancellor of the University; and in May, 1702, was installed Prebendary of *Canterbury*; and Oct. 28, 1708, was collated by the Archbishop to the Rectory of *Adisham* in *Kent*; and on Nov. 3. following was installed Archdeacon of *Canterbury*. He was again appointed Vicechancellor of the University of *Cambridge* in 1713, and by reason of his office, presided at the Divinity Exercises at the Publick Commencement, which happened in his year; when notwithstanding his long disuse of those Academical Exercises, by his frequent and necessary absence from the University, and engagements in a quite different course of life, he discharged that office with credit to himself, and reputation to the University. Soon after the accession of King *George* I, he was appointed one of the Chaplains in ordinary to His Majesty; and in 1716, resigned his Mastership, on being instituted to the Vicarage of St. *Martin* in the Fields, *Westminster*; to which he was presented by the Trustees of his great Patron Archbishop *Tenison*, for the disposal of his Options, of whom he himself was one. He held this Living sometime in *Commendam* with the Bishoprick of *Norwich*, to which he was promoted, on the translation of Bishop *Trimnel* to *Winchester*, and was consecrated Oct. 8, 1721; and thence was translated to the See of *Ely*, Sept. 24,[2] 1723. As a testimony of his regard to *Corpus Christi* College, of which he had been Master; in 1729, he gave 200l. for procuring Queen *Ann's* Bounty for augmenting the Curacy of St. *Benedict* in *Cambridge* belonging to it. Having sat Bishop here 14 years and an half, he died at *Ely-House, Holbourn*, May 18, 1738, in the eightieth year of his age, and was buried on the South Side of his Cathedral Church, where an elegant Monument[3] was soon after erected to his memory, with an Inscription[4] in two compartments; in one of which, are set forth his several preferments; and in the other a very amiable character is given of the Bishop, and such as every one that remembers him, must readily acknowledge to have been justly due to him.

XLVIII.

[1] Master's Hist. of Corpus-Christi Coll, Camb. p. 177, [2] Regist. Greene. [3] Plate XXXII. [4] "Hic jacet quod reliquum est THOMÆ GREENE, S. T. P. hujus Ecclesiæ nûper Episcopi, qui longo Honorum decursu, Collegii Corporis Christi Cantabrigiensis olim Socius, postea Magister, Academiæ bis Vice Cancellarius, Ecclesiæ Cantuariensis Præbendarius et Archidiaconus, Parochiæ Sti Martini in Campis Londin. Vicarius; Episcopatum primó Norvicensem obtinuit, inde ad Eliensem translatus est Septembris die 23, 1723.

Huic Ecclesiæ postquam per quindecim fere annos, summa cum Diligentiæ, Candoris, et Integritatis laude, mitissimé præfuisset; Pietate et Annis gravis, acceptâ tandem Rude, Uxori et numerosæ Proli, aliisque quampluribus Viduis et Orbis, Clero denique et Populo Eliensi flebilis decessit, Maii die 18, Anno Christi 1738, Ætatis 80."

Plate XXXII.



Viro rev.^do Thomæ Greene S.T.P. Decano
-tum rev.^di admodum Thomæ Greene
-tibus suis ære insculptum grato



Sarisb: Canonico Elien: hoc monumen-
(Patris sui) nuper Epi: Elien: sump-
animo D.D.D. Jacobus Bentham.
1766

Plate XXXIII.



To Mrs. Ann Greene Relict of the Rt. Revd. Robert Butts, Lord Bishop of Ely, this Monument of her late Husband, engraved at her Expence, is most gratefully Inscribd by Jas. Bentham. 1764

XLVIII. ROBERT BUTTS, D. D. 1738.

A Descendant of Sir *William Butts*, Physician in ordinary to King *Henry* VIII,[1] by a younger Branch of the Family seated at *Thornage* in *Norfolk;* was Son of *William Butts* Rector of *Hertest* in *Suffolk:* he received the first part of his education at *Bury* School in that County; and from thence was admitted a Student of *Trinity* College in *Cambridge*.. After he had taken his Degrees, he became one of the Preachers of *Bury;* and was presented, in 1717, by the Earl of *Bristol*, to his own Parish Church of *Ickworth* in *Suffolk*. In 1728, he was made one of the Chaplains in ordinary to His late Majesty King *George* II, who promoted him, being then D. D. to the Deanery of *Norwich*, in which he was installed April 10, 1731; and in the beginning of the year 1733, advanced him to the Bishoprick of *Norwich*, to which he was consecrated on Feb. 25. On the death of Bishop *Greene*, in 1738, he was translated to *Ely*, in which See he was confirmed Bishop June 27, and inthroned by Proxy July 4 following;[2] where having sat Bishop nine years and six months, he died at *Ely-House Holbourn* on Jan. 26, in the beginning of the year 1748, and was buried in the Cathedral Church in a Vault on the North-side of the Presbytery near the East-end; where a very handsome Monument[3] was soon after erected to his memory, with his Bust thereon, and an Inscription as below.[4]

XLIX. Sir THOMAS GOOCH, Bart. D. D. 1748.

SON of *Thomas Gooch* Gent. of *Yarmouth* in *Norfolk*, (descended of an ancient Family of that Name, settled at *Metingham* in *Suffolk;)* was first educated at the Grammar-School in *Yarmouth*, and thence admitted of *Gonvile* and *Caius* College in *Cambridge;* where he was elected Scholar, then Fellow of the College in the year 1698. He afterwards became Chaplain to Dr. *Henry Compton* Bishop of *London*, who collated him to the Rectory of the united Parishes of St. *Clement East-Cheap*, and St. *Martin Orgars London:* and about the year 1713, was made Chaplain in ordinary to her late Majesty Queen *Ann;* and was installed Archdeacon of *Essex* July 24, 1714, being collated thereto by Bishop *Robinson*. On the death of Sir *John Ellis* Knt. M. D. Master of *Gonvile* and *Caius* College, in Nov. 1716, he succeeded him in the Mastership; and the next year was elected Vicechancellor of the University of *Cambridge;*

[1] Blomefield's Hist. of Norf. vol. ii. pag. 427. [2] Regist. Butts. [3] Plate XXXIII.

[2] "Intra hos sacros parietes, piis cineribus dicatos, Rev. admodùm in Christo Pater ac Dominus Dominus ROBERTUS BUTTS Eliensis Episcopus situs est; mori, nefas esset illum posse dixerim, cujus Doctrina, Pietas, ac Candor, vivere jubent mortuum. Neque ei defuit Animi fervor Theologo dignus, zelo D. Petri similis, et sanctè, quoad licuit, æmulus; quoties seu Ecclesiæ periclitantis hostes, seu Reipub. perduelles sint debellandi. Si Principibus probis, doctis, ac sapientibus placuisse, in minimâ laude ponendum non est, hoc præsertim nomine hic venerandus Antistes, idem et multùm amandus Aulicus celebraretur; quippe summæ Sapientiæ, miræ Comitatis opinione fretus & delectatus, Celcissimus GEORGIUS II, Rex Angliæ illum a Sacris cooptandum maximè voluisset: deindè Eccles. Norvic. ex Decano posteà ejusdem Eccles. Norwic. Infulâ ornandum juberet; denuò iisdem regiis auspiciis, totâ plaudente Aulâ, ad Episcopatum Eliensem meritò evectus erat. Tenui vico, at honesto genere Suffolciensi, natus ad omne Bonum Jan. 10, 1685; defunctus ad supremum Jan. 26, 1747."

bridge; in which office he was very instrumental in promoting a design for building a new Senate-House, and in forwarding a Subscription for that purpose; and so sensible was the University of his services, that they elected him again the two following years, viz. in 1718, and 1719; during which three years of his Vice-chancellorship, by his good management, the sum of near 10,000*l.* was raised by contributions, towards building that elegant and magnificent Fabrick. He was afterwards made Canon Residentiary of *Chichester,* and became Prebendary of *Canterbury* in 1729. His next promotion was to the See of *Bristol,* of which he was consecrated Bishop June 12, 1737; whence he was soon after translated to *Norwich,* and inthroned by Proxy Nov. 9, 1738: at which time he resigned all his other Preferments, except his Mastership. Whilst he sat Bishop of *Norwich,* he was at a considerable expence in repairing, beautifying, and adding to the convenience of the Episcopal Palace: and in 1742, obtained of his late Majesty King *George* II, Charters for the establishment of two Societies, that had begun to be formed some time before by several worthy Clergymen, for the relief of the Widows and Orphans of Clergymen within the Diocese of *Norwich;* and procuring them both to be incorporated; the one by the Name of 'The Governors of the charity for the relief of the poor Wi-'dows and Orphans of such Clergymen, as at the time of their deaths, were possessed 'of some Ecclesiastical Benefice or Curacy within the County of *Norfolk* or City of '*Norwich* or County of *Norwich.*'—The other of the same kind for the Archdeaconries of *Suffolk* and *Sudbury* and elsewhere in the County of *Suffolk.* He was translated to the See of *Ely* Mar. 11, 1747-8; where having set Bishop about six years, he died at *Ely-House* in *Holbourn* Feb. 14, 1754; and was buried on the 21st of the same month in the Chapel of *Gonvile* and *Caius* College in *Cambridge:* where a Monument was soon after erected to his memory with an Inscription, as below.[1]

L. MATTHIAS MAWSON, D. D. 1754.

OF a reputable and wealthy Family settled at *Cheswick* in *Middlesex,* was born in the Parish of St. *Dunstan's in the West, London,* July 21, 1683; and having received the first part of his education at St. *Paul's* School, was admitted a Student at *Corpus-Christi* or *Bene't* College in *Cambridge* in 1701; and soon after became Scholar of that House; where having taken the Degree of B. A. in 1704, he was elected Fellow of the same, 1707; and proceeding to his Degree of M. A. the following year, was

[1] "H. S. E. Reverendus admodum Præsul Dominus THOMAS GOOCH Baronettus, hujus Collegii Scholaris, Socius, Custos; Academiæ per tres annos Procancellarius. Qualis Custos? si quæras testentur Annales Collegii, testes sint et hi sacri Parietes, ipsius sub auspiciis restaurati, ornati. Procancellarius qualis? testetur Academia, ibidemque Senaculum vicinum, ambitu ejus diligenti, et instanti prece, pene extructum. Parochus? Sancti Clementis Cives Londinenses. Canonicus? Cicestrenses, Cantuarienses. Archidiaconus? Essexienses. Episcopus? Bristolienses, Norvicenses, Elienses. Inter Amicos, Urbanitate, Fide, Constantia; apud Omnes, Facilitate, Elegantiâ, Gravitate, spectabilis. Obiit die Feb. 14, A. D. 1754, Æt. 80. Uxores habuit tres MARIAM *Gulielmi Sherlock* venerablis Decani Paulini Filiam, quæ Dom. THOMAM GOOCH de Benacre in Agro Suffolciensi enixa fato cessit, et quod optabat moribunda, cum illo quem unicè amabat, hic demum jacet tumulata: HANNAM Dom. *Johannis Miller* Baronetti Filiam, Reverendi JOHANNIS GOOCH Eliensis Ecclesiæ Præbendarii Matrem: MARIAM denique Filiam Honorabilis *Hattoni Compton* magni illius *Spencer* Comitis Northamptoniæ Nepotis, quæ mortuum deflet."

was appointed one of the Moderators of the Philosophy-Schools, and the next year one of the University Taxors. About the year 1718, he was made President of the College; and a collegiate life was at that time so agreeable to him, that he declined accepting an offer made him by the late Duke of *Somerset* Chancellor of the University, of one of the Portions of the valuable Rectory of *Petworth* in *Sussex*. Oct. 6, 1724, he was unanimously elected Master of his College: in which station he continued with great reputation, above twenty years; and then thought proper to resign Feb. 20, 1744-5, in favour of Mr. *Castle*; having expended in the repairs of the College above 200*l.*; besides what he had laid out on the Master's Lodge.[1] He was collated by Bishop *Greene*, Dec. 21, 1731, to the Rectory of *Connington* in the County of *Cambridge*; this Living he resigned in April 1732, on being presented by the same Patron to the Rectory of *Hadstock* in *Essex*: these were the only Livings he was ever possessed of; and the latter of them, on account of its affording him a convenient retreat from the business of the University, he held several years. In 1730, he was elected by the University, their Vice-chancellor; in which station, no one was more attentive to the Duties of it than himself, and particularly in promoting Order and good Discipline in the University; on which account he was again elected to the same office in the following year.

In 1734, being nominated to the Bishoprick of *Glocester*, he declined accepting the offer; but was afterwards prevailed on to accept that of *Landaffe*, which became vacant in August, 1738; and was accordingly consecrated Bishop thereof on Feb, 18, following; and was thence translated to *Chichester* Oct. 21, 1740.[2] From *Chichester* he was at length translated to the See of *Ely*, and confirmed Bishop thereof March 15, 1754.

Concerning this venerable Prelate, I shall not recount those praises which are due to him in common with several of his Predecessors; neither shall I here repeat the expressions of my private gratitude: But it would be an unpardonable omission, and ill becoming the character of a faithful and impartial Historian, should I pass over in silence some striking monuments of his pious care and regard for this Church and Place.

When his Lordship was promoted to this See, the City of *Ely* and Country about it, were much on the decline; occasioned by the adjoining low lands having been several years under water; and the publick roads, at the same time, in so bad a state, as not to be travelled with safety. Under these distressful circumstances, it was obvious that the only effectual means of restoring the Country to a flourishing state would be to embank the River, to erect Mills for draining the Lands, and to open safe and free communications throughout the large and almost impassable Levels, with which the City of *Ely* was environed; all of them works of great difficulty, and formidable in point of expense! But they have been happily undertaken, under the sanction of several Acts of Parliament; and in consequence thereof a new and better

[1] Master's Hist. of Corpus-Christi College. pag. 198. [2] Whilst his Lordship was Bishop of that See, he gave a considerable sum of Money, for painting and beautifying the Choir of that Cathedral.

better face hath been given to the whole Country, and great advantages both of Healthiness and Commerce have been derived to the Inhabitants. But whatever praises are due, (as many are certainly due) to the sagacity, activity, and publick spirit of other Noblemen and Gentlemen[1] of this County; yet the success of the several schemes, hath been greatly owing to the suggestions of our worthy Bishop, to his advice and encouragement, his aid and munificence.

NEITHER hath our Bishop been less active and solicitous to improve and beautify his Cathedral Church: Accordingly he offered to contribute the sum of one Thousand pounds, towards defraying the charge of removing the Choir to the East-End, being that part of the Church called the Presbytery; (an alteration which had been long wished for, by all persons of true taste;) and as the Dean and Prebendaries have accepted his Lordship's offer, and have agreed to raise the like sum of one Thousand pounds among themselves, for the same purpose, there can be no doubt, but that this Undertaking, great as it is, will be finished in the best manner, by means of so considerable a fund; And that nothing might be wanting to render the Whole truly elegant, his Lordship, besides this Benefaction hath engaged at his own charges to pave the New Choir with black and white Marble; and also to glaze all the Windows at the East End thereof with painted-Glass; an elegant Design for which hath been lately settled, and is to be executed by an eminent Artist, under the inspection of a Gentleman of the most approved taste. A considerable progress is already made in the several branches of this Undertaking; which, when compleated according to the present Plan,[2] will render the Cathedral of *Ely* inferior to none in Beauty and Magnificence.—Great certainly are the Obligations which the whole Community, both of the Church and Isle of *Ely*, are under to his Lordship, on these and other accounts:[3] And I may venture to represent it as their general Wish, That the Life of so valuable a Prelate may be prolonged to the utmost term, that can consist with his own comfort and happiness!

[1] On this occasion, I cannot help mentioning the name of George Riste, Esq.; Alderman of Cambridge; whose bequest of 200*l.* towards making a Turnpike-Road from Cambridge to Ely, (if begun within a limited time,) invigorated that scheme; which many were apt to consider as impracticable: But the success of it hath answered the most sanguine expectations of it's advocates, and hath given occasion to open other like communications from Ely in all directions.

[2] The Design of the New Choir, (Plate XLIX.) was made by, and is now executing under the direction of Mr. James Essex of Cambridge, Architect; by whom the Repairs and Improvements of the Dome, Lantern, and other Parts of the Church were conducted.

[3] Among these must be mentioned, His having lately in a manner rebuilt, and made very strong and commodious the publick Gaol of Ely, at an expense of more than 500l.

PRIORS OF ELY,

From the first founding of the Bishoprick, A. D. 1109.

THE Abby of ELY refounded by King *Edgar*, A. D. 970, by the munificence of that King and many other subsequent Benefactors, became possessed of such considerable revenues, before the *Norman* Conquest, as to afford a very liberal maintenance to an Abbot and Seventy Monks of the *Benedictine* Order. It continued in that state about 239 years, under the government of Ten successive Abbots; when it was, both by Regal and Papal authority, converted into an Episcopal See in the 10th year of K. *Henry* I, A. D. 1109; and *Hervey* Bishop of *Bangor* being translated to it, became the first Bishop of *Ely*. Soon after this change, the Monks, who according to the custom of other Conventual Cathedrals in this Kingdom, constituted his Chapter, had a distinct part of the Abby Lands and Estates assigned them for their maintenance; and the Bishop who succeeded in the place of the Abbot, had the rest of the Estates, and with them also retained many of the privileges, honours, and authority which formerly belonged to the Abbot; and indeed in many respects was still considered as their Abbot: but having the care of a Diocese added to that of the Monastery, the immediate government of the Monks devolved on the Prior, who was then the first Person in the Monastery, and held the same rank as the Deans of other Cathedral Churches, in which the Chapters consisted of Secular Canons: He presided in Chapter, was the *Custos* of the Order, and by his office was to inspect the behaviour of the other Members of the Society, and to see that all performed their duty in their several places and stations. This chief Officer of the Monastery was at first put in by the Bishop, but afterwards came to be elected by the Monks: He had a number of Servants and Attendants to himself, and likewise his proper Hall, Chambers and other necessary apartments, fit for his Family, and distinct from those of the common Society, which were called the Prior's Lodgings; where he kept hospitality, and frequently invited the other members of the Society to his Table, occasionally, in their turns, or as he thought proper; and entertained all strangers of rank coming to the Monastery; he was usually styled Lord Prior; and in some reigns of our Kings, was summoned to sit in Parliament. A Catalogue of those persons who have held this Dignity, was published by Mr. *Wharton*,[1] and since his time by Mr. *Willis*;[2] some mistakes there are in both, which I have endeavoured to rectify; but as they seem so nearly compleat, as to the number of the Priors, I think it only needful further to say, that what correction, alterations, and additions appear in the following Catalogue, are founded on authentick Evidences.

1. VINCENT was the first Prior of *Ely* after it became a Bishop's See; he died in the life-time of Bishop *Hervey*, and was succeeded by

2. HENRY, who continued Prior till 1133; and then either resigned his Office, or was displaced; for it appears,[3] that Bishop *Nigellus*, on his first coming to *Ely*, which was the latter end of that year, gave the Priorship to

3. WILLIAM

[1] Angl. Sacr. v. i. p. 683. [2] Mitred Abbies. v. i. p. 272. [3] MS. Lib. Elien. lib. iii. cap. 47.

3. WILLIAM, and he together with his Predecessor *Henry*[1] were both present on Jan. 5 followng, *i. e.* the beginning of the year 1134, as Witnesses to an account taken of the Treasures and Ornaments of the Church. How long he continued Prior is uncertain, but his Successor

4. TOMBERT or THEMBERT appears to have been possessed of that Dignity about the year 1144, and enjoyed it about nine or ten years; during which time he improved the Buildings of the Monastery, and added some Ornaments to the Church; and was succeeded by

5. ALEXANDER, a pious and learned Monk of this Convent, who is also commended for his knowledge in the *Latin*, *French*, and *English* Languages.[2] He had some years before, in 1140 or 1141, been at *Rome*, after King *Stephen* had taken into his hands the Bishoprick of *Ely*; having been sent thither on that occasion; and brought back with him Letters[3] of Pope *Innocent* II, directed to the King, and to *Henry* Bishop of *Winchester*, and the rest of the Bishops of *England*, to restore to the Church of *Ely* it's ancient Liberties, and to the Bishop his possessions that had been taken from him. He became Prior of this Church about the year 1154;[4] and translated the Bones of several old Bishops and Benefactors, from the old Conventual Church, where they had formerly been buried, into the Cathedral Church, as taken notice of before.[5]

6. SOLOMON, who had been Precentor of the Church, occurs Prior in 1163,[6] several years before the death of Bishop *Nigellus*, who died in 1169; and was a Witness to divers Charters and Grants of that Bishop: he was present also at the Consecration of his Successor *Geoffry Ridel*, at *Canterbury*, Oct. 6, 1174; at which time happened a contest between our Prior and *Richard* Archdeacon of *Ely*,[7] concerning the right of Presenting the Bishop Elect to the Archbishop for Consecration; the Archdeacon grounding his right to it, as being by virtue of his office the Bishop's Official; and the Prior asserting his right as having in all respects the same dignity and privileges in his Conventual Cathedral, as the Deans had in all other Cathedral Churches, where the Chapters consisted of Canons: which claim of the Prior was allowed and confirmed by the Archbishop, with the consent of all his Suffragans then present.—In the year 1177, soon after *Easter*, King *Henry* II, in his progress came to *Ely*, and there, being attended by a great many Bishops, Earls, and Barons, held a Council on affairs of State; which being ended, he returned to *London*, in order to keep his Whitsuntide there; and at this Solemnity he promoted *Solomon* Prior of *Ely*, to the Abby of *Thorney*.[8] On his promotion,

7. RICHARD, Subprior of the Convent, was made Prior, viz. in the year 1177. He was reckoned a Man of considerable learning, for the times in which he lived: and had been at *Rome* in the time of Pope *Eugenius* III, on the business of his Monastery. He wrote several Books, mentioned by *Bale*,[9] and particularly the History of

[1] —'his subscriptis presentibus et testibus, Willielmo Priore, Henrico olim Priore, &c.' Ibid. cap. 46. [2] Ibid. cap. 60. [3] Ibid capp. 61, 62. [4] Angl. Sac. vol. i. p. 683. [5] See pag. 85, note 3. [6] Chartular. Vetus penes Decanum & Capit. Elien. fol. 263. [7] Radulf. de Diceto Ymag. Hist. col. 581, 582. [8] Chron. Joh. Brompton, col. 1127, 1128. [9] Cent. 3, c. 82.

of the Church of *Ely;* some account of this latter Work and of the Author, is given by Mr. *Wharton* in *Anglia Sacra,*[1] and by Dr. *Cave* in his *Historia Literaria.*[2] The year of his death is uncertain: he was living after the Feast of St. *Andrew* 1189;[3] how long after that time, I do not find; but his Successor,

8. ROBERT LONGCHAMP, occurs Prior in 1194.[4] He was Brother to *William Longchamp,* Bishop of *Ely,* and by him promoted to this Priorship .In 1197,[5] he was elected Abbot of St. *Mary's* in *York;* but did not think fit to give his full consent; having a view at the same time to the Abby of *Westminster* then vacant, which he hoped to obtain by the interest of his Brother the Chancellor, who was on his journey towards *Rome;* but his Brother dying Jan. 30, following at *Poictiers* in *France;* as soon as he was informed of it, he gave his consent, and was installed April 2 following. By this means the See of *Ely* and the Priory became both vacant, at the same time: And the King who was then in *Normandy,* sent over[6] *Walter de Gutra* Abbot of *Waltham,* and *Richard Barre* Archdeacon of *Ely,* with Letters to the Convent, and orders to proceed to an election of a Bishop; to whom the Convent returned answer, That they could not elect a Bishop without a Prior. Whereupon *Hubert Walter* Archbishop of *Canterbury* issued out a Mandate to the Convent to elect themselves a Prior; and then they elected

9. JOHN DE STRATESHETE, about the end of Feb. 1197-8, for their Prior:[7] and he is the first Prior that came in by election; for before that time the Bishops conferred that office according to their will. Soon after he was made Prior, he and some of the principal persons of the Convent went over to the King who was at *Walderoit* in *Normandy,* and there elected *Eustace* the Chancellor for their Bishop. He was succeeded by

10. HUGH, who, I find, was Prior *Anno* 1^mo *post Coronationem Johannis Regis,* as the Date is expressed in a Writing of that Age,[8] and I suppose means the year 1200; he also occurs Prior in 1206;[9] and after him

11. ROGER DE BRIGHAM became Prior sometime before 1215, and whilst *Eustace* was Bishop of *Ely;* who Instituted several Persons to the Churches of *Wicham, Haukston,* &c. on the presentation of *Roger* the Prior and the Convent of *Ely.*[10] *Roger* continued Prior all the time of Bishop *John de Fontibus,* and of Bishop *Geoffry de Burgh;* the latter of whom he survived only a few weeks; dying in the beginning of the year 1229, whilst the Temporalties of the See were in possession of the King's Officers; who laid hold on that occasion, to seize for the King's use the revenues of the Priory, which had never been done before. However, the Monks on making application to the King's Court, obtained a Precept directed to the Keepers of the Temporalties, ordering the revenues of the Priory to be restored.[11] About this time Pope *Gregory* IX, by his Bull dated at *Perusia* June 12, 1229,[12] confirmed all the Privileges of

[1] Vol. i. Pref. p. xlv. [2] vol. ii. p.395. [3] MS. Cotton. Tiberius, B. 2, fol. 255. [4] MS. Regist. Dni Epi Elien. M. p. 318. [5] Inquisitio coram Thoma de Ingelthorp et Matheo Christien Custodibus Episcopatus post mortem Galfridi de Burgo 6 die Mar. An. 13° Henr. iii.—"Preterea Jurati dicunt, quod tempore Regis Ricardi, Robertus de Longo Campo Prior Elien. et Frater Dni Willi Epi tunc Canc. Dni Regis, electus fuit in Abbatem Ebor. qui plene non consensit primò Electioni de se facte, per consilium Epi Fratris sui, eo quod Abbate Westmonast. tunc mortuo, mallet Epus Frater ejus eum transtulisse in Abbatem Westmonast., quo Willo Epo interim mortuo,—Robertus Prior Elien.—consensit electioni de se facte, &c." MS. Regist. Epi A. fol. 39, 40. [6] Ibid. [7] Ibid. [8] Chartular. vetus penes Decanum & Capit. fo. 263. [9] Ibid. fo. 199. [10] MS. Regist. Epi M. fo. 167.—So that what is said in Angl. Sacr. v. i. p. 684, that Roger was elected in the time of John [de Fontibus,] is a mistake. [11] MS. Regist. Epi A. fo. 39, 40. [12] MS. Regist. Epi M. fo. 18, 19.

of the Prior and Convent of *Ely*, among which is that of electing their Prior.

12. RALPH was confirmed Prior about Mar. 25, 1229; and I find that the Bishop and he had the administration of the Archdeaconry committed to them in August 1233, by *Giles*[1] Archdeacon of *Ely*, Subdeacon and Chaplain to Pope *Gregory* IX: he appears also to have been Prior in the year 1235;[2] and after him

13. WALTER occurs Prior on Wednesday in Easter-Week 1241.[3] He outlived Bishop *Norwold* and Bishop *Kilkenny*, and was Prior when *Hugh Balsham* Sub-Prior of the Convent was elected Bishop in 1257; and was Witness to that Bishop's Appropriation of *Swafham St. Mary* to the Prior and Canons of *Anglesey*, dated at *Downham* Mar. 16, 1258-9,[4] and seems to have died[5] May 13 following; for his Successor

14. ROBERT DE LEVERINGTON was Prior March the 6th 1259-60[6]; and died on the 12th of Sept. 1271. Whereupon the King's Escheator took the Priory into the King's hands: but the Monks soon obtained the King's Writ, dated Oct. 21, commanding him to restore it to the Convent, as having been wrongfully seized.[7] On the demise of a Prior, it was now usual for the Convent to notify to the Bishop the vacancy, and desire leave to proceed to an election;—and after the election so made, to present the Elect for his Confirmation: and on this occasion I meet with the Bishop's Licence to the Sub-Prior and Convent, to elect a Prior, dated at *Ely* the Wednesday after the Feast of St. *Matthew* 1271:[8] in pursuance of which

15. HENRY DE BANCCIS or BANKS was elected Prior; he possessed this Dignity a little more than two years, and died in the month of December 1273; the Bishop's Licence for electing a new Prior being dated at *Downham*[9] the 27th of that month. This Prior and likewise his Predecessor, sat in the Bishop's Temporal Court as Justices in Eyre, as appears by the Records cited below.[10]

16. JOHN DE HEMMINGSTON was elected Prior in January 1273-4; and presided here near 15 years. The new Refectory or Common Hall, now the Deanery, which seems to have been begun to be built about the year 1270,[11] was finished in this Prior's time. He died Nov. 9, 1288; and the Convent had the Bishop's Licence to elect a new Prior, dated at *Ely* the 16th of the same month; whereupon

17. JOHN DE SHEPRETH was elected Prior; he presided but a little time; and was succeeded by

18. JOHN SALEMAN, DE MELRE, or DE ELY, who occurs Prior about the year 1291. Whether he was born at *Ely*, or at *Melre* now *Meldreth* in *Cambridgeshire*,

[1] MS. Cotton, Tiberius, B. 2, fo. 252. [2] Chartular. vet. penes Decan. & Capit. Elien. fo. 140. [3] MS. Regist. Epī M. fo. 385. [4] Madox Formulare. pag. 310. [5] '3 Id. Maii est Obitus Walteri Prioris.' Obituarium Elien. MS. Cotton. Vespasian, A. 6. [6] Chartular. vet. penes Decanum & Capit. Elien. fo. 109. [7] MS. Regist. Epī M. fo. 117. [8] Ibid. fo. 195. [9] Ibid fo. 196. [10] "Placita apud Ely coram Roberto de Leverington Priore Elien. Philippo de Insula et Jordano D'aventer temp. Hug. Epī nunc, &c."—"Placita apud Ely coram Priore, et Waltero de Wilburgham, Roberto de Insula, Andr. de Ely, et aliis Justiciar. Itinerant. ibidem Anno Reg. Henr. 56° incipiente, temp. Hug. Epi, &c." MS. Cotton. Vespasian. A. 19. fo. 99. ——"Finalis Concordia facta in Curia Dni Epī Elyen, apud Ely, in Crastino Animarum, Anno regni Regis Henr. fil. Regis Johannis 57° Coram Henrico de Bancis Priore de Ely, Roberto de Insula, et Waltero de Wilberham Justiciariis ipsius Epī Itinerantibus, &c." MS. Regist. Epī M. fo. 374. [11] MS. Lambeth. 448. pag. 96.

shire, cannot be determined with any certainty; though it is probable it was at one or other of those places; however, there is direct proof that his Father's Name was *Salomon* a Goldsmith at *Ely*, and who seems to have been a person of some note there; and that he had a Brother whose name was *Symon*,[1] possessed of an estate in *Steuchworth* in the same County, (the Manor whereof then belonged to the Prior and Convent of *Ely*,) which estate was afterwards given to, or purchased by the Convent: as appears by the evidences cited below.[2] On the death of *William de Luda* in 1298, he was elected Bishop, by the major part of the Convent; but another party of the Monks having elected *John de Langton* the King's Chancellor, occasioned much dissension among them; and what added to their embarrassment, was the King's Officers, (who were in possession of the Temporalties of the See,) taking also possession of the Priory. Whereupon the Prior and Convent, seeing what inconvenience they were subject to, every time the See became vacant, applied for redress; and though they met with some difficulties and delay;[3] obtained at length, by a Fine of 1000 Marks, the King's Charter, exempting the Priory from being again seized, by reason of the vacancy either of the See, or of the Priory.[4]—In the mean time the merits of the Election having been examined by the Archbishop, and Sentence ready to be given in favour of the Prior; the Chancellor appealed to the Pope. The event was, (as before related,[5]) that Pope *Boniface* VIII annulled the election of them both, and on July 15, 1299, translated *Ralph Walpole* Bishop of *Norwich* to *Ely*, and promoted the Prior of *Ely* to the See of *Norwich*, who was consecrated by Archbishop *Winchelsey*, Nov. 15 following.[6] After his advancement to *Norwich*, he was raised to be Lord Chancellor[7] of *England* in 1319 which high office he held three or four years. He died on July 6, 1325, in the Priory of *Folkston* in *Kent*, on his return from *Paris*, whither he had been sent on an embassy to the *French* King.[8] On his promotion to *Norwich*,

19. ROBERT DE ORFORD was elected Prior in 1299; and on the death of Bishop *Ralph Walpole*, was by the Convent elected Bishop of *Ely*, Apr. 14, 1302; but did not get possession till near a year after, being obliged to take a journey to *Rome*, to support his claim. Pope *Boniface* VIII confirmed his election; and on his return to *England* the King gave him possession of the Temporalties Feb. 4, following: after which,

20. WILLIAM DE CLARE was elected Prior; but died after he had presided only seven weeks; and was succeeded by 21 JOHN

[1] This Symon de Ely, as he is called, was made Archdeacon of Sudbury in 1308; which he exchanged for that of Suffolk in 1311; and was succeeded in this latter Archdeaconry Mar. 28, 1324, by Alan de Ely, another of his Brothers. See Le Neve's Fast. p. 220, 222.—& Blomefield's Hist. Norf. v. ii. p. 359. [2] "Carta Symonis fil. Salomonis Aurifabri de Ely, de firma Terre in Steuchworth, Dñ̃o Johanni Priori Elien Fratri suo et ejusdem loci Conventui; tenend. & habend. dict. terram, &c. a Festo Nativitatis Domini An. Reg. Edw. fil. Regis Henrici 22°, usque ad terminum 40 annorum." Chartular. vet. penes Decan. et Capit. Elien. fo. 160.——"Carta Symonis fil. Salomonis Aurifabri, de concessione dicte terre, in puram et perpetuam Elemosinam Dñ̃o Johanni Priori Elien. Fratri suo et Conventui." (sine Anno.) Ibid. [3] Madox Hist. Exchequer. p. 659. [4] MS. Regist. Epī M. fo. 124. The Charter bears Date Oct 26. *Teste* the King at Westm. An. Reg. 27°.—Irrot. in Cancell. Dñi Regis apud Ebor. Term. S. Trin An. 28°. [5] Page 154. [6] Godwin de Præsul. Angl. p. 433, Not. y. [7] Ibid. [8] He built the Great Hall and Chapel belonging to the Episcopal Palace at Norwich, and did other considerable works, mentioned by Mr. Blomefield in his Hist. of Norf. vol. ii. p. 359.

21. JOHN DE FRESINGFIELD, who occurs Prior on Tuesday after the feast of St. Thomas 1303.[1] He augmented the revenues of the Monastery by the purchase of some considerable estates in land, in *Ely, Wicham, Sutton,* and *Downham,* which he appropriated to the use of his Successors.[2] He presided near 18 years; when growing somewhat infirm, he resigned the Priorship Feb. 16, 1320-1; and had a yearly pension, and other advantages, with convenient apartments in the Monastery assigned him for life; where he lived in retirement about 18 years more; dying some time after Michaelmas 1338.[3] On his resignation,

22. JOHN DE CROUDEN, CRAUDEN, or CROWDEN,[4] was elected Prior and entered on his office May 20, 1321.[5] He presided here twenty years: during which time there were larger and more expensive Buildings undertaken and carried on, than perhaps in any other equal period of time, since the foundation of the Church. The Chapel of St. *Mary* on the North-side of the Presbytery was just begun, the first stone of it being laid by *Alan de Walsingham* the Subprior on Lady-day 1321. Soon after this, on February 12 following, the great Tower in the middle of the Church suddenly falling down in the night, quite demolished the Choir that was under it, and so much damaged the Arches of the Nave Eastward of the Tower, that they were obliged to be taken down and rebuilt; besides this, the Prior built a very handsome Chapel of stone covered with lead, a new Hall and Study adjoining to his Lodgings. These great Works, all carried on at the same time, must have been attended with a very large expense. Nevertheless, as the Prior and Convent exerted their utmost abilites; they found such assistance from others, as enabled them to compleat their designs; and in particular from Bishops *Hotham* and *Montacute;* the former of these, with whom the Prior lived on the most friendly terms, generously took upon himself the charge of building the three Arches of the Presbytery adjoining to the Dome and Lantern, and lived to see them finished; and his Successor Bp. *Montacute* was a most liberal Benefactor to St. *Mary's* Chapel, which he intended to have finished, but did not live to see that design compleated. This Prior was a great encourager of learning in those that were under him: he purchased a House at *Cambridge,* and sent thither some of his Monks to reside, in order for their better improvement in University Learning.[6] On the death of Bishop *Hotham* in 1337, he was unanimously by the Convent elected Bishop of *Ely;* but by what means he failed of success, has already been mentioned.[7] He died on Sept. 25, 1341, and was

[1] Chartular. vet. penes Decan. & Capit. Elien. fo. 196. [2] Angl. Sacr. v. i. p. 643. [3] Rot. Comput. Camerarii ad annum. [4] Mr. Wharton, and from him Mr. Willis and others call him Cranden, by an easy mistake of the *u* for *n:* but as he is expressly called Crowden, Croweden, and sometimes Crauden, in the Rotuli Computûs, and other Writings of the Church in his own time; there is no doubt, but his true Name was de Crowden; and that he took his Name from Crowden a Village in Cambridgeshire, the place of his birth; as was usual, especially with the Monks, in those times. [5] Rot. Comput. Thesaurar. ad annum. [6] This House was a few years after granted to W. Bateman Bp. of Norwich, who on the site thereof built part of Trinity-Hall: and then the Ely Monks fixed themselves on the other side of the Cam, with those of Ramsey, Walden, and other Benedictines; thence called Monks' College: whereon part of Magdalen College now stands. Tanner's Notit. Monast. p. 52, 54. From the time of Prior Crowden, there was generally three or four of the Ely Monks constantly residing at Cambridge, maintained there at the Convent expense, and regularly took their Degrees; after which they returned to the Convent, and others were sent to supply their places: as appears from the Rot. Comput. remaining in the Church. [7] Page 158.

was buried in the Presbytery at the feet of Bishop *Hotham*, under a large Marble inlaid with brass, whereon was formerly inscribed this Epitaph;

" *Hanc Aram decorat de Crauden tumba Johannis,*
Qui fuit hìc Prior ad bona pluria, pluribus Annis.
Presulis hunc Sedes elegit Pontificari;
Presulis ante pedes ideo meruit tumulari."[4]

23. ALAN DE WALSINGHAM, Sacrist of the Monastery, was elected Prior Oct. 25, 1341, confirmed by Bishop *Montacute*, Nov. 19, and installed the next day by the Bishop himself in person.[1] His knowledge and skill in mechanical Arts, seems to have give rise to that reputation he afterwards attained. The first mention I find made of him, is in the year 1314, by *Walsingham* the Historian,[2] who occasionally speaks of his skill in Goldsmith's work; he was then one of the junior Monks of this Church. But afterwards turning his mind to the study of Architecture, he became one of the most eminent Architects of his time. In 1321, he was Sub-prior, and on Lady-day, that year, laid the first stone of St. *Mary's* Chapel, as before observed: in December following, being made Sacrist, he had by this office the care of the fabrick of the Church; and the accident that happened to the Church soon after, by the fall of the great Tower, taken notice of before; afforded an ample field for the display of his genius. The idea he formed of erecting a lofty spacious Octagon, crowned with a Dome and Lantern, in the place of the old Tower, was new and uncommon; he had no model to follow: the difficulties attending such a structure, and an original in it's kind, did not however deter him from attempting it: and his success in the undertaking, is a proof of his superior skill, a Monument that still exists of his abilities in Architecture: For that he himself was the Devisor of that Work, and acted throughout as principal Architect, is clear from the account that is given of it;[3] and is moreover confirmed by his Epitaph: and though there is no direct proof that he gave the Plans of St. *Mary's* Chapel, and Bishop *Hotham's* new building, yet I think it is not at all improbable but he did: and *John de Wisbech*[4] one of the Monks, who is with commendation recorded to have had the oversight of St. *Mary's* Chapel, whilst it was in building, was, I apprehend, Overseer under him. That the Choir was begun by the same eminent Architect, whilst he was Sacrist, and finished in his life-time, we learn from the following Eulogium wrote when he was Prior,

" *Vos qui regnorum vidistis opus variorum,*
Hunc scitote Chorum pre cunctis esse decorum,
Quem Frater Alanus *fecit Constructor humanus*
Tunc Sacrista pius, nunc Prior egregius."[5]

Besides the great works about the Church, he was continually making improvements in the buildings of the Monastery, both whilst he was Sacrist, and after he became Prior: the Sacrist's Office he almost new built, made several additional apartments in it and encompassed the whole with a stong wall; in the North-west corner of which he built a square building of stone, and covered it with lead; part of this he appropriated to the use of Goldsmith's work, and for other purposes relative to his Office: another

[1] Regist. Montacute. fo. 25. [2] Tho. Walsingham Hist. Angl. Edw. II. pag. 104. [3] Angl. Sacr. v. i. p. 644. [4] Ibid. p. 651.—John de Wisbech held the office of Custos Capellæ B. Mariæ, from the time the Chapel was begun, to his death, which happened in July 1349, during the great Plague; about which time the Chapel was nearly finished. [5] MS. Cotton. Titus A. 1.

other Building taken notice of as built by him, was contiguous to the Infirmary; it was of stone, covered with lead, and had convenient offices under it, chiefly intended for the use of the *Custos* of the Infirmary, in his time also, Bells were first put up in the great Western Tower. Four of the largest were cast by Master *John de Glocester*, Founder, in the year 1346; the names and weight of which were these, *Mary* weighing 2180$^{Lib.}$ *John* 2704,$^{L.}$ *Jesus* 3792,$^{L.}$ and *Walsingham* 6280,$^{L.}$ And notwithstanding these great expenses in building, during his administration; he made several considerable purchases of Lands and Estates, in the mean time, particularly the Manor of *Brame* near *Ely*, and the Manor of *Mepal* in the *Isle of Ely;* both of which he added to the revenues of the Monastery, and which are still in the possession of the Church. On the vacancy of the See of *Ely* in 1345, by the death of Bishop *Montacute*, the Convent unanimously elected their worthy Prior to succeed him; but Pope *Clement* VI, without paying any regard to the merits of his person, or their right of Election conferred it by way of Provision, on *Thomas L'Isle*, as taken notice of before.[1] He lived, however, many years after that; for he occurs Prior in 1363, 37 *Edward* III,[2] and probably died the year following, viz, 1364; as seems to be intimated by his Epitaph; in which also the place of his interment is obscurely hinted at; but the exact place is not easy to be ascertained. His Epitaph was this;

" *Flos Operatorum, dum vixit corpore sanus,*
Hic jacet ante Chorum Prior en tumulatus Alanus!
Annis bis denis vivens fuit ipse Sacrista,
Plus tribus his plenis Prior ens perfecit et ista;
Sacristariam quasi funditus edificavit;
Mephale, Brame *etiam huic Ecclesie cumulavit;*
Pro veteri Turre, que quadam nocte cadebat,
Hanc Turrim proprie quam cernitis hic faciebat:
Et plures Ædes quia fecerat ipse Prioris,
Detur ei Cedes Celi, pro fine laboris."[3]

24. WILLIAM HATHFIELD seems to have been the immediate Successor to Prior *Walsingham;*[4] however, it was only a little while; for

25. JOHN BUCTON occurs Prior in 1366,[5] and held that office above Thirty years; in the times of Bishops *Langham, Barnet, Arundel,* and *Fordham;* the latter of whom he installed in person, by commission from the Archdeacon of *Canterbury.*[6] The great Gate of the Monastery, still remaining, called *Ely Porta;* being the place where the Manor-Court of the Prior and Convent was held; was begun to be built in this Prior's time; and was in building at the time of his death; which happened in the year 1397.[7] He was succeeded by

26. WILLIAM WALPOLE, who was elected Prior before August 10, 1397:[8] and was in possession of that office Sept. 20, 1401: at which time this Church was visited by Archbishop *Arundel.* He resigned soon after, and was succeeded by

27. WILLIAM POWCHER, Abbot of *Walden* in *Essex.* He had been a Monk of *Ely* and was Sacrist of the Church in 1390, in which year he was elected Abbot of *Walden,* and confirmed June 11:[9] but quitted that Preferment in 1401, being then elected Prior

[1] Page 160. [2] Chart. vet. penes Dec. & Capit. fo. 243. [3] MS. Cotton. Tit. A. 1. [4] Chart. vet. penes Dec. & Capit. fo. 237. [5] Ibid fo. 231. [6] Regist. Fordham. fo. 9. [7] Rot. Comput. Thesaurarii, ad annum. [8] Rym. Fœd. v. viii. p. 9.—Regist. Fordham. fo. 126. [9] Newcourt's Repert. v. ii. p. 623.

Prior by the Monks of *Ely*, and so returned to his old House. During his administration, the Pillars and Arches which support the Great Western Tower of the Church, were begun in 1405, to be repaired and strengthened by a casing of stone, in the manner we now see them. This Prior in 1413, first obtained of Pope *John* XXIII, the privilege of wearing the Mitre, and the use of the Pastoral-staff, and other Pontifical ornaments, to himself and his Successors.[1] In his time also, the great Controversy that had long subsisted between the Bishop, and the Prior and Convent, relating to spiritual jurisdiction, and claims of privileges in their several Manors, and other matters, was finally determined by Reference, Dec. 13, 1417.[2] Soon after which, I suppose, he died; for

28. EDMUND WALSINGHAM occurs Prior August 14, 1418:[3] and held that Dignity also in 1424; and I find that on Oct. 8, that year, he appointed his Proxy[4] in Parliament called to meet on Nov. 12 following, to which he had been summoned. He was succeeded by

29. PETER DE ELY, who, I apprehend from several circumstances, was elected Prior in April 1425: on the 24th of which month, he constituted *Robert Wetheringsete* Archdeacon of *Ely*, *John Hales* one of the King's Justices, and *Richard Tretharapp* Clerk, his Proxies in the Parliament which was to meet the last day of that month.[5] The same year the See of *Ely* became vacant by the death of Bp. *Fordham* on Nov. 19; and on Jan. 5 following, the Convent unanimously elected him for their Bishop:[6] but before he could be confirmed, Pope *Martin* V, by his Bull of Provision, translated *Philip Morgan* Bishop of *Worcester* to *Ely*. He continued Prior July 10, 1429:[7] and his Successor

30. WILLIAM WELLS, Bac. Dec. seems to have been elected in 1430; on the 1st of October this year,[8] he constituted Proxies to appear for him, in a Cause depending in the Archbishop's Court of *Canterbury*. He enjoyed this Dignity above Thirty years; and was cited to Convocation held May 3, 1460.[9] After him,

31. HENRY PETERBOROUGH occurs Prior July 10, 1462;[10] and continued so till July 26, 1478, on which day he resigned;[11] having on Feb. 14th preceeding been struck with the palsy, and rendered incapable of discharging his office. Whereupon the Convent assigned him a yearly pension of 40*l.* for himself, his Chaplain, and Servants; with a Chamber in the Infirmary, and other advantages. He lived to Aug. 10, 1480, and then died. On his resignation,

32. ROGER WESTMINSTER, Sacrist of the Church, was elected Prior on July 28, 1478, and installed the next day.[12] He continued to administer the Sacrist's office five or six years after he became Prior; having, it seems, begun some great repairs about the Western Tower of the Church, before his election. In 1495, Oct. 12, he appointed Mr. *William Doughty* the Bishop's Official, and *Robert Colvyle* Cellerer, and *William Wittlesey*, Monks of his Convent, to appear for him in Convocation, Oct. 19, and to excuse his

[1] Regist. Epi Elien. A. fo. 129. [2] See Page 167—and the Award itself at Page 27 of the Appendix. [3] Reg. Epi Elien. B. fo. 134. [4] Ibid. fo. 116, 145. [5] Ib [6] Angl. Sacr. v. i. p. 667. [7] Chart. vet. penes Dec. & Capit. fo. 122. Registr. Epi Elien. B. fo. 117, 146. [9] Regist. Gray, fo. 109.—This Prior, it is likely, died sometime in the year 1462, as I judge by the following Extract from Downham Court Rolls, in a MS. of Bp. Wren, viz. "Priore de Ely mortuo, novus Prior distringitur ad faciendam fidelitatem." Rot. Cur. Dounham, 2 Edw. iv. [*i. e.* A. D. 1462.] [10] Regist. Gray, fo. 110. [11] Angl. Sacr. v. i. p. 672. [12] Ibid. p. 673, 685.

his absence on account of Sickness:[1] the same excuse he likewise sent, Jan. 15, in 1496-7.[2] He was Prior above 20 years; for I find that he, with the Convent, presented a Clerk to the Vicarage of *Meldreth*, Nov. 15, 1499.[3] He was succeeded by

33. ROBERT COLVILE, who was Prior Oct. 30, 1500; at which time the Church of *Ely* was visited by the Chapter of *Canterbury*.[4] He appears also to have been Prior Aug. 15, 1510; on which day he and the Convent presented a Clerk to the Vicarage of *Stapleford*;[5] and shortly after, as I conceive, he resigned his office; for

34. WILLIAM WITLESEY occurs Prior Sept. 27, 1510;[6] and again on Mar. 20, 1513:[7] and Mr. *Wharton* assures us, that he was Prior in 1515, when the Church was visited by Archbishop *Warham*.[8] However, there is room to doubt, whether it might not be another *William* who was Prior in 1515, namely,

35. WILLIAM FOLIOTT, the time of whose admission I find not; but he certainly was Prior in the beginning of the year 1516; as appears from Bishop *West's* Register,[9] in which is inserted the whole process of the election of a new Prior, on his resignation; to which election all the Monks were cited, (and among the rest *Robert Colvyle* and *William Wittlesey*, who, I take it, were the two that had been Priors; and had resigned; on March 29, 1516; on which day

36. JOHN COTTENHAM was elected Prior, and confirmed by Bishop *West*, April 1, 1516.[10] He died before the year 1522,[11] and was succeeded by

37. ROBERT WELLS, otherwise STEWARD, who was the last Prior of this Church: the former of these Names he probably took from the place of his birth, and the latter was his Family Name. In the year 1536, he was nominated with *William More* Bach. Decr. a Master in Chancery, and presented by Bishop *Goodrich* to the King, for one of them to be elected Suffragan Bishop; but the King made choice of the latter, who was accordingly consecrated by the title of Bishop of *Colchester*. When the King and Parliament, in the year 1539, had resolved on the suppression of Monasteries in general, as one necessary step towards a Reformation of Religion; our Prior readily complied with those measures; and not only persuaded the Monks of his own Convent, but was very active in bringing over other Abbots and Priors to surrender their Houses to the King. Accordingly on the 18th of November that year, he and the Monks of the Convent surrendered the whole site of the Monastery of *Ely*, with all their Goods and Chattels, and all Estates, Rents, Profits, and Revenues[12] thereto belonging, into the hands of the King's Commissioners for the King's use, by an Instrument sealed with the Convent Seal, and subscribed by their hands. After which the Prior and Monks had each of them Pensions assigned for life, or until they were provided for by some preferment, of as great or greater value than their Pensions. The late Prior had an appointment of 120*l.* a year; and was made Guardian of the Goods, Plate, Ornaments, and Furniture of the Church and Monastery left there by the Commissioners.

[1] Regist. Epī Elien. B. fo. 120, 149. [2] Ibid. fo. 150, 198. [3] Ibid. fo. 157. [4] Angl. Sacr. v. i. p. 685. [5] Regist. Epī B. fo. 186. [6] Ibid. [7] Ibid. fo. 187. [8] Angl. Sacr. v. i. p. 685. [9] Fo. 55, 56. [10] Ibid. [11] Angl. Sacr. v. i. p. 685. [12] The Annual Revenues of the Priory were at this time computed at 1084*l.* 6*s.* 9*d.* according to Dugdale; and 1301*l.* 8*s.* 2*d.* according to Speed. Tanner's Notitia Monast. p. 35.



Rev.^do admodum in Christo Patri ac Dn̄o Dn̄o Matthiæ Manwson Elien: Epō hunc Ecclesiæ suæ Cath: Elien: ab Austro Prospectum,
sumptibus suis ære incisum, humillimē D.D.D. Jacobus Bentham. 1765.

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Bentham, James

The history and antiquities of the conventual & cathedral Church of Ely from the foundation of the Monastery A. D. 673 to the year 1771

Bd.: [1]

Norwich 1812

4 H.mon. 49 m-1/2
urn:nbn:de:bvb:12-bsb10006180-6